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William Beveridge, D.D.



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THE

THEOLOGICAL WORKS

OF

WILLIAM BEVERIDGE, D.D.

SOMETIME LORD BISHOP OF ST. ASAPH.

VOL IX.

THESAURUS THEOLOGICUS.

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Thesaurus Theologicus:
OR,
A COMPLETE

SYSTEM OF DIVINITY:

SUMMED UP IN
BRIEF NOTES UPON SELECT PLACES

OF THE

OLD AND NEW TESTAMENT.

WHEREIN

THE SACRED TEXT IS REDUCED UNDER PROPER HEADS, EXPLAINED AND
ILLUSTRATED WITH THE OPINIONS AND AUTHORITIES OF
THE ANCIENT FATHERS, COUNCILS, &c.

VOL. I.

L O N D O N:
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THE

PUBLISHER TO THE READER.

THE volumes I am now presenting the world with are, truly speaking, no other than loose papers; and the author, that great and venerable prelate whose name they bear, does not seem to have designed them for the press: and upon this account it is I have debated for some time with myself whether a publication of them would any ways lessen the esteem of that good and excellent man, whose labours in the learned languages as well as our own have justly gained high applause, and done so much good in the world already. Upon consulting, then, with several eminent divines and other pious and learned gentlemen, my very good friends, they did, after perusal, conceive of them as just and choice fragments, containing a summary of the Christian doctrine, the several topics being digested in a most excellent method, confirmed from several parallel places of Scripture, and very often illustrated, in the like concise manner, from the testimonies of fathers, councils, &c. And upon these considerations I persuade myself what I offer will be in some measure serviceable to all in

general that apply themselves to the study of the Holy Scriptures, especially the clergy, who will here meet with so sure a guide, and have so true a foundation laid for the superstructure they shall think fit to raise upon it. And I have been still more inclined to think they may serve these good ends, after those many letters I have received from several parts of this kingdom, as well as from abroad, full of earnest solicitations to oblige the world with the remains of that person, whose profound learning, exemplary piety, and singular humility has so much endeared his memory to the whole Christian world, and more especially to those that have a just sense of religion on their minds.

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THESAURUS THEOLOGICUS.

GENESIS i. 26.

And God said, Let us make man in our own image, after our likeness.

OBS. I. THE Trinity or Plurality of Persons in the Godhead is here implied.

1. There is but one God: *And God said.*
2. A plurality of persons were employed in the creation of man, **בָּעֵשׂ**.
3. He was made in the image of that plurality, **בְּצִלְמֹתֶנוּ**.

How many are these persons? Three.

How doth that appear?

1. In the Old Testament, *2 Sam.* xxiii. 2. *Ps.* xxxiii. 6. *Isa.* xlii. 1.
2. In the New, *Matt.* iii. 16, 17. *Luke* i. 35. *2 Cor.* xiii. 14.

Wherein is delivered,

1. Their names.
 1. God the Father. This none deny.
 2. God the Son, *John* i. 1. *1 John* v. 20. *John* xx. 28. *Philip.* ii. 6, 7. Otherwise He could not be our Saviour.
 3. The Holy Ghost, *1 Cor.* iii. 16. *Matt.* xii. 31, 32.
2. Their order, *Matt.* xxviii. 19.
3. That they are but One God, *1 John* v. 7.

OBS. II. All Three Persons concurred in the creation of man.

1. Because he was the head of the creation.

2. Made in the image of God.

USE. Therefore man is bound to worship every one.

- 1. With Faith, *John* xiv. 1.

2. Fear, *Jer.* v. 22.

3. Love, *Deut.* vi. 5.

4. Trust, *Prov.* iii. 5.

5. Prayer, *Acts* vii. 59. *Luke* xvii. 5.

6. Joy, *Philip.* iv. 4.

7. Thankfulness, *Matt.* xi. 25.

OBS. III. Man was made in the *image* of God; which appeared,

1. In his nature. His soul being,

1. Spiritual, *Gen.* ii. 7.

2. Rational.

3. Endowed with free-will, *Deut.* xxx. 19.

4. Capable of the enjoyment of God, *1 Cor.* xiii. 11.

5. Immortal, *Matt.* xxv. 46.

2. In his uprightness, *Eccles.* vii. 29. *Eph.* iv. 29.

1. In his mind, knowing God, *John* xvii. 3.

2. In his will, choosing God as his chiefest good.

3. In his affections and inclinations, *Ps.* lxxiii. 25.

3. In his estate and condition.

1. Because he was made happy.

2. Had power over all other earthly creatures, *Gen.* i. 28.

USE.

1. Admire the goodness of God in our creation, *Ps.* c. 1-3.

2. Bewail our loss of this image.

3. Endeavour to have it repaired, *Eph.* iv. 24.

1. Be sensible of your loss.

2. Believe on Jesus Christ, *1 Cor.* i. 30.

3. Frequent Public Ordinances, *Rom.* x. 17.

4. Maintain your authority over, and be not subject to, the world.

5. Live up according to that image you were made in.

GENESIS xlix. 10.

The sceptre shall not depart from Judah, &c.

1. MAN being fallen from God could not recover himself.
2. Hence the Son of God undertook to redeem him.
3. To do this, He was to become man.
4. Hence a time was set when He should become man,
Gal. iv. 4.
5. Before He came, God revealed Him to His people,
Gen. iii. 15 ; xii. 2, 3 ; xxii. 18. To the Gentiles, *Job* xix. 25. *Num.* xxiv. 17. To the Jews, *Isa.* vii. 14 ; ix. 6.
6. Not only His person, but the time also of His appearing, was revealed.
7. There are three places especially that determine the time.
 1. *Mal.* iii. 1. *Hag.* ii. 9.
 2. *Dan.* ix. 25.
 3. *Gen.* xlix. 10.

Where understand,

1. By *sceptre*, government.
2. By *departing*, total departing.
3. By *Judah*, the Tribe : *2 Kings* xvii. 18. Salmenezer having carried the ten away captive.
4. By *lawgiver*, *Qui jus dicit*.
5. By, *from between His feet*, His posterity born of Him.
6. By *Shiloh*, Messiah.

עד כיורתי מושיחא קדיליה היה מלכיתא, *Onkelos*.

שליח מלך המשיח, *R. Sal. Jarchi.*

So Jonath. et Targ. Hierosolym.

הזכיר יעקוב משיח בשם שליח, *Rab. Bechai.*

So also Abrabenell.

So also in the *Talmud* in *Bereshith Rabba*,
שליח זה המשיח.

7. By the gathering of the people to Him, obedience to Him, יְלֹוּ יִקְהַת עֲפִים; in Arabic, *Paruit, obediens fuit.*

עַזֵּן תָּבִי לִקְהַת אֶם, *Prov. xxx. 17.*

To shew when the prophecy thus explained was fulfilled, consider,—

1. When Jesus was born, Herod was king, an Idumæan by father's, Arabian by mother's side; though a proselyte, yet not of Judah's posterity.

Non defuit Judæorum princeps ex Judæis usque ad istum Herodem quem primum acceperunt alienigenam regem, August. [Civ. D. xviii. 45.]

So *Eusebius, Hist.* l. i. c. 6.

St. Jerome.

Hence some, Ἡρώδην οὗτοι [Ἡρώδιανοι] ἡγοῦντο Χριστὸν Κύριον. *Epiph. [Adv. Hær. i.]*

Herodiani Herodem regem suscepere pro Christo, Hieron. [adv. Lucif. tom. iv. p. 304.]

Matt. xxii. 16. Mark iii. 6; viii. 15.

2. But the Jews in Herod's time had their Sanhedrim, סנהדרין הַכְדּוֹלָח and סנהדרין קָטְבָח, before which Herod himself was brought, and scarcely escaped with his life, *Joseph. [Antiq. Jud.] xiv. 9, 4.*

But he after, Πάντας ἀπέκτεινε τοὺς ἐν τῷ συνεδρίῳ, *Joseph. [ibid.]*

But this Sanhedrim was taken away,

ארבעים שנה קודם חורבן הבית, Forty years before the destruction of the temple, *David Gansius and Talmud. [l. Sanhedrin. c. Haiou bodekin.]* And so, just when our Saviour appeared in the world, *John xviii. 31.*

'Αμὰ γὰρ αὐτὸς εἰς ἀνθεώτους παρῆν καὶ τὸ Ἰουδαίων καθηρητὸ βασιλεῖον, *Euseb.*

The whole prophecy was fulfilled at the destruction of the temple, for then were the nations converted to Christ.

USE.

1. Observe the certainty of Scripture, foretelling things 1700 years to come.
2. Jesus is the Christ, *John xx. 31.*

EXHORTATION.

1. Bless God.

1. For making,

2. For fulfilling, this promise, *Luke* ii, 13, 14.

Let your thankfulness be expressed,

1. By a serious meditation upon the mercies of God, in sending His Son into the world; for this is the mercy of all mercies.
 2. By a sincere and hearty obedience to all the laws of so good and gracious a God.
 3. By a liberal contribution to the poor, that they may rejoice too.
 4. By addressing yourselves with all humility and reverence to the sacrament, that you may partake of His merits, who, as upon this day, came into the world to save you from your sins, and bring you to heaven.
-

EXODUS iii. 14.

אֲחֵינוּ אֲשֶׁר אֲחֵינוּ

WHICH name denotes,

I. His existence.

II. His essence; and in that,

1. His unity, *Deut.* vi. 4. *1 Cor.* viii. 4, 6.

Whence learn,

1. To apprehend as but one God, though three Persons.

2. To worship and serve but one God.

2. His independency, *Ps.* l. 10-12.

1. Admire His mercy.

2. Dread His justice.

3. His self-sufficiency, שְׁנִי [Proprie, *Qui sufficiens.*]

Compositum, juxta R. Salomonem et alios Hebræos, ex pronom. inseparabili שׁ et זֶן. Buxtorf in v.] זֶן, Δεύς [Æolice for Ζεὺς], Deus.

1. Interest yourselves in Him.

2. Rely upon Him.
 4. His causality, *Acts xvii. 28.*
 1. Acknowledge and conceive Him as your Maker.
 2. Give yourselves to Him, who gave yourselves to you.
 5. His immutability, *Heb. xiii. 8. Jam. i. 17. Mal. iii. 6.*
 1. Trust in His promises.
 2. Tremble at His threatenings.
 6. His sovereignty, *Ps. xlvii. 2. Mal. i. 14.*
 1. Obey His commands cheerfully.
 2. Suffer His punishments patiently.
 7. His immensity, *Ps. cxxxix. 7.*
 1. Often be thinking of His presence.
 2. Act always as in His presence.
 8. His eternity, *Deut. xxxiii. 27.*
 1. Reverence Him, *Dan. vii. 9, 14.*
 2. Lay hold upon Him as your portion.
 9. His infinity, *Ps. cxlvii. 5.*
 1. Love Him.
 2. Rejoice in Him.
 10. His simplicity, *John xiv. 6.*
 1. Get simple apprehensions of Him.
 2. Get simple affections to Him, even to Him, and to Him alone; as He is not divided nor compounded in Himself, so neither let Him be in your affections; but love Him wholly, and wholly Him.
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EXODUS XX.

Δεκάλογος, Deut. iv. 13.

Two Tables.

The Preface exciting and obliging to obedience.

1. I am the Lord, יְהוָה;

2. Thy God, אֱלֹהִים;

3. That brought thee out of the land of Egypt, that delivers us from all our troubles, spiritual and temporal.

PRECEPT.

I. Thou shalt have no other Gods besides Me.

All internal duties to God here commanded.

1. To know and acknowledge Him.
2. To believe on Him.
3. To hope and trust in Him.
4. To love Him.
5. To fear Him.
6. To submit to Him.

This command is broken,

1. By atheists, idolaters, astrologers, and all that consult them, or the devil, or conjurers.
 2. By despair and presumption.
 3. By preferring riches or aught else before Him.
-

LEVITICUS xi. 44.

For I am the Lord your God : you shall therefore sanctify yourselves, and ye shall be holy, for I am holy.

FIRST, the Lord Jehovah is to be our God.

I. Who is the Lord Jehovah ?

1. The Creator, Preserver, and Governor of the world.
2. A God giving actual being to His promises, under which notion He was not known before Moses, *Ex. vi. 2, 3.* He was doctrinally known so, 1. To Abraham, *Gen. xv. 6.* 2. To Isaac, *Gen. xxvi. 24, 25.* 3. To Jacob, *Gen. xxviii. 13, 16;* but not experimentally.

II. What is it to know the Lord to be our God ?

1. As by our fall we lost the favour, so also the knowledge, of the true God.
2. But all still acknowledge some God,

אֱנִי יְהוָה אֱלֹהֶם

Πάντες γὰρ ὅτι ἔστιν ὁ Θεός ὑμολογοῦσι καὶ νῦν ἐννοίᾳ, *Justin.*

[*Quæst. ad Græc. i. App. p. 507.*]

Omnis tamen esse vim et naturam Divinam arbitrantur. Cicero, [Tusc. Disp. i. 13.]

[*Ipsi illi, majorum*] gentium dii qui habentur hinc à nobis profecti [in cælum] reperientur. Cicero, [ibid.]

So Diodorus Siculus, Lucian, Porphyry, Aurelius Victor, and Sanchoniathon himself acknowledge.

3. But most acknowledge and worship false gods.

1. Men, Jupiter, Saturn, &c.

2. Devils, *Lev.* xvii. 7, **מִרְעָשׁ**, *Hirci*, in the Syriac, and Arabic, *Dæmonia*.

3. Beasts. The Egyptians, τὰ ἐυχεηστα ζωῶν θεοὺς ἑδόξασσαν, *Laert.* [i. Proæm.]

So Plutarch, Lucian, Strabo, Aelian.

So also the Syrians, Thessalians, Samians.

[Τὴν μὲν οὖν τοῦ δράκοντος φύσιν καὶ τῶν ὄφέων αὐτὸς ἐξεθείασεν ὁ Τάυνος (Ταυθός, *Gaisf.*) Sanchoniathon [ap. Euseb. *Præp. Evang.* i. 10. p. 91, ed. *Gaisf.*]]

4. Sun, Moon, and Stars: As the Indians, Phrygians, Athenians, Zabeans, Persians, Romans, Grecians, Old Saracens, *Jer.* vii. 18.

5. Images, *Ex.* xx. 4. They are referred by Euthychius to Eber's, by Epiphanius to Abraham and Terah's time.

4. The true God was pleased to reveal Himself to Abraham, *Gen.* xii. 1.

5. Of all the gods that are worshipped, we are to choose this Jehovah to be our God.

III. Why should we have Jehovah for our God?

1. He is the living, 1 *Thess.* i. 9.

2. True, *Jer.* x. 10.

3. Only God, *Deut.* iv. 35. *Isa.* xlvi. 5.

IV. What kind of worship should we perform to this God?

1. Inward, *John* iv. 24.

1. In our understandings, 1 *Cor.* xiv. 15.

2. Wills, *Prov.* iii. 1.

3. Affections.

2. Outward.

1. In our bodies, *Rom.* xii. 1. *Ps.* xcv. 6.

2. Lives.

3. Actions, *1 Cor.* x. 31.

USE.

1. Bless the Lord for revealing Himself to you.

2. Beware of idols, *1 John* v. 21.

1. Idol honours.

2. Idol pleasures, *Philip.* iii. 19.

3. Idol riches, *Col.* iii. 5. *Eph.* v. 5.

4. Idol relations, *Matt.* x. 37.

5. Idol self, *Luke* xiv. 26.

3. Take the Lord for your God.

1. Consider He will be your God, *Heb.* viii. 10.

I. He is all.

1. An All-merciful God to pardon, *Ex.* xxxiv. 6. *Jer.* xxxi. 34. *Mic.* vii. 18. *Ps.* xxxii. 1.

2. An All-wise God to direct, *1 Tim.* i. 17. *Isa.* xlvi. 13.

3. An All-powerful God, *Matt.* xix. 26.

And so,

1. Can protect them from,

2. Give them victory over, their enemies.

1. Spiritual.

1. Sin.

2. Satan.

3. The world, *1 John* v. 4.

2. Temporal.

4. An Omnipresent God, *Ps.* cxxxix. 7.

So that He can every where,

1. Help, *Isa.* xli. 10, 13, 14. *Ps.* xlvi. 1.

2. Comfort us, *Isa.* li. 12. *2 Cor.* i. 3, 4.

5. An All-faithful God to His promises.

II. He hath all, *Ps.* xxiv. 1.

1. Grace to make us holy, *Ezek.* xxxvi. 25, 26.

2. Comforts to make us cheerful, *Job* xvi. 2.

3. Glory to make us happy.

III. He doth all.

1. By His ordinary providence, *Rom.* viii. 28.

2. Or by His extraordinary power; as in Joseph, the Three Children, Daniel, Peter.

3. Consider the happiness of those that have the Lord to be their God, *Ps. cxliv. 15.*
 1. It is He alone that made you.
 2. That preserves you, *Acts xvii. 28.*
 3. That can satisfy your souls, *Isa. lv. 2.*

USE.

Let us examine, Whether the Lord be our God ?

I. Do we fear Him as God ?

1. Only, *Ps. lxxvi. 11,* לְפָנֶיךָ. *Matt. x. 28.*
2. Constantly.

II. Do we love Him as God ?

1. Wholly, *Deut. vi. 5.* *Matt. xxii. 37.*
2. Only, *Ps. lxxiii. 25.*
3. Continually.

III. Do we trust in Him as God ?

1. With all our hearts, *Prov. iii. 5.* *Ps. lxii. 5-7.*
2. At all times, *Ps. lxii. 8.*

IV. Do we esteem and honour Him as God ?

1. As the only true God, *John xvii. 3, 15.* *Ps. cxxxv. 5.*
2. As the high and mighty God, *1 Tim. i. 17.*

V. Do we serve and worship Him as God ?

1. Reverently, *Heb. xii. 28.*
2. Sincerely, *1 Chron. xxviii. 9.* *John iv. 22.*
3. Obedientially, *1 Sam. xii. 14.*
4. Cheerfully, *1 Chron. xxviii. 9.*
5. Only, *Matt. iv. 10.*
6. Continually, *Luke i. 74, 75.*

LEVITICUS xi. 44.

And ye shall be holy, for I am holy.

THEY that have the Lord Jehovah for their God should be a sanctified and an holy people, וְהַקָּדֵשׁ תִּהְיוּ

First. What is it to be sanctified?

I. To be sanctified, in Scripture sense, implies to be separated and set apart from common use, *Ex. xl. 10.*

So should we,

1. From sin, *Isa. i. 15.* *1 Thess. v. 22.*
2. The world, *Jam. i. 27.*

II. To be dedicated to the service of God, *Ps. iv. 3.*

1. Wholly.
2. To all God's service.
3. With all their might.
 1. In soul, *1 Cor. vi. 20.*
 2. Body.
 3. Constantly.

III. To be prepared for great works, *Isa. xiii. 3.* *Jer. vi. 4.* קָרְשָׁא עַלְיָה מְלֹחֶת

1. For the conquering our spiritual enemies, sin, Satan, the world.
2. The worshipping of God.
3. The glorifying His great name.

IV. To sanctify is to use all things that belong to God with reverence, *Isa. viii. 13.* *Deut. xxviii. 58.*

1. His name, *Isa. xxix. 23.* Καὶ σέβων ὥρκον. [Pythag. Carm. Aur. v. 2.]
2. His word.
3. His ordinances.

V. To be sanctified is to have the principles of holiness implanted in the soul.

They that worship Jehovah should be an holy people.

Secondly. What is it to be holy?

I. Internal holiness is the conformity of the will of man to the will of God.

1. What is the will of man ?

A faculty of the rational soul, whereby it chooses or refuses what the understanding judges good or evil.

2. What is the will of God, viz. His natural will ?

An essential property in God, whereby He approves or disapproves of all things, as they are agreeable or contrary to His nature.

3. What is it for the will of man to be conformable to the will and nature of God ? 1 *Pet.* i. 15.

That we place our wills,

1. Upon the same objects.

2. In the same manner as He doth.

1. He wills Himself as His chief end and good,
Prov. xvi. 4.

2. He wills mercy, *Hos.* vi. 6. *Matt.* ix. 13.
Ex. xxxiv. 6.

3. Justice.

4. The salvation and happiness of man, 1 *Tim.*
ii. 4. *Ezek.* xxxiii. 11.

Thirdly. What does He abhor or disapprove ?

1. Generally, sin.

2. Particularly, *Prov.* vi. 16 - 19.

1. Pride, *Prov.* xvi. 5.

2. Lies, *Prov.* xii. 22. *Ps.* cxix. 163.

3. Murder.

4. Wicked imaginations, *Ps.* cxix. 113. *Prov.* xv. 26.

5. Mischief, *Ps.* xi. 5.

6. False witness.

7. Discord.

8. Idolatry, *Jer.* xxxii. 35. 1 *Kings* xi. 5, 7.

9. Covetousness, *Ps.* x. 3.

10. Cheating, or divers weights, *Prov.* xx. 10, 23.

11. Witchcraft, *Deut.* xviii. 10 - 12.

12. False doctrines, *Rev.* ii. 15.

USE.

Examine, Whether you be thus eternally holy or no ?

Consider,

1. If you be mistaken here, you are undone.

2. Many have been mistaken, *Matt.* vii. 22; xxv. 11, 12.

3. Your not examining yourselves whether you be holy, is a sign you are not so, 2 *Cor.* xiii. 5.
4. It particularly concerns us to examine ourselves now, because of the sacrament, 1 *Cor.* xi. 28.

DIRECTIONS.

1. Search the Scriptures, *John* v. 39.
2. Observe your lives, *Lam.* iii. 40.
 1. Your thoughts.
 2. Affections.
 1. Repentance.
 2. Faith.
 3. Love.
 4. Desires.
 5. Joys.
 3. Actions.
 1. Civil, *Matt.* vii. 12.
 2. Spiritual, 1 *Cor.* x. 31.
 3. Compare your lives with the laws of God, *Gal.* vi. 16.

USE.

Exhort. Labour after holiness.

Consider,

I. The excellency of its nature.

1. It is the image of God, 1 *Pet.* i. 15. *Gen.* i. 26. *Eph.* iv. 24.
2. The perfection of the soul.

II. Its profitableness, *John* xxi. 15. 1 *Tim.* iv. 8.

By it we may have,

1. Pardon of sin.
2. The favour of God, *Ps.* xxx. 5.
3. A mansion in heaven, *John* xiv. 2.

III. Its honours, *Prov.* xii. 26.

1. Honourable titles, 1 *Pet.* ii. 9.
2. The attendance of angels, *Heb.* i. 14. *Ps.* xci. 11.
3. Relation to God.
4. Free admission to Him, *Heb.* iv. 16.

IV. Its pleasures.

1. In knowing God, and the things of eternity.
2. In thinking upon them.

3. In having good ground to believe we shall enjoy them.

4. In our present communion with God.

V. Its necessity.

1. To true comfort here.

2. To happiness hereafter, *Heb.* xii. 14.

MEANS.

1. Read.

2. Pray.

3. Hear.

4. Meditate.

5. Receive sacraments.

I. What is external holiness ?

The conformity of the life of man to the law of God.

II. What is the life of man ? Whatsoever,

1. He thinks,

2. Speaks,

3. Or does, in this life.

III. What is the law of God ?

Whatsoever God in His word hath enjoined all men to observe. This law is, *Deut.* iv. 12-14; vi. 1.

1. Ceremonial, imposed upon the Jews only from Moses till Christ.

1. To preserve them from idolatry.

2. To lead them to Christ, *Gal.* iii. 24. *Col.* ii. 17.

Now it is of no force ; as appears,

1. From Scripture, *Acts* xv.

2. Reason. The end being now taken away, *Heb.* ix. 10; vii. 12. *Ego [e contrario loquar, et reclamante mundo,] liberâ voce pronuncio cæremonias Judæorum et perniciosas et mortiferas esse Christianis.* Hieron. ad August. Epist. [lxxiv. tom. iv. p. ii. p. 624.]

2. Judicial. Of the civil polity.

This also disannulled, being only for Jews, *Rom.* xiii. 1.

1 *Pet.* ii. 13.

3. Moral. This still in force ; for,

1. The Scripture doth not repeal it;

2. But establishes it, *Matt.* v. 17; xix. 17, 18.

3. Reason confirms it.

1. It is the eternal rule of justice in God.
2. Established before Christ and Moses, *Matt.* xix. 8.
3. It is a standing law to all nations and times.

IV. What by conformity?

When our lives are according to this law, in omissions
and commissions.

In observing,

1. The matter.

2. The manner.

1. Knowingly, *1 Cor.* xiv. 15.
2. Obedientially, *Ps.* cxix. 6, בְּהַבִּיטִי אֶל־כָּל־מְצֹוֹתִיךְ.
3. Cheerfully, *Rom.* xii. 8.
4. Universally, *Ps.* cxix. 6.
5. Constantly.

3. The end. God's glory and pleasure, *1 Cor.* x. 31.

This law we must obey,

1. In our understandings.

1. Know God, *1 Chron.* xxviii. 9.
2. Meditate on His word, *Josh.* i. 8.
3. Consider our latter end, *Deut.* xxxii. 29.

2. The will.

Choose no other God but Jehovah, *Ex.* xx. 3.

3. Affections.

1. Simple.

1. Love God, *Deut.* vi. 5.
2. Love thy neighbour as thyself, *Matt.* xxii. 37.
Lev. xix. 18.
3. Love your enemies, *Matt.* v. 44.
4. Trust in the Lord, *Prov.* iii. 5.
5. Fear God, *Lev.* xxv. 17. *Isa.* viii. 13.
6. Desire not thy neighbour's goods, *Ex.* xx. 17.
Ps. lxxiii. 25.
7. Rejoice in the Lord, *Philip.* iv. 4.
8. Repent, *Ezek.* xiv. 6. *Matt.* iii. 2.
9. Be angry, but sin not, *Eph.* iv. 26.

2. Mixed.

1. Believe in Christ, *Acts* xvi. 31.
2. Be thankful, *1 Thess.* v. 18.

4. The outward life and conversation.

1. In speaking.

1. Swear not at all, *Matt. v. 34.*2. Nor lie, *Lev. xix. 11.*

2. Actions.

1. Do all with thy might, *Eccles. ix. 10.*2. To God's glory, *1 Cor. x. 13.*3. Do as ye would be done by, *Matt. vii. 12.***LEVITICUS xix. 11.***Ye shall not steal, &c.***I. What is it to steal?**

Fraudulently to take away or withhold another man's goods without his knowledge and will.

1. God hath the absolute propriety in, and is the first owner of, all things in the world, *Gen. xiv. 19.*
2. He is pleased to put some things into the hands of men, to dispose of and manage under Him.
 1. For the employment of their faculties.
 2. For the maintaining of their outward man.
 3. For their trial here, in order to their estate hereafter.
3. He entrusts all with something, but not all alike; but some more, some less, *Matt. xxv. 15.*
4. Every one hath a real and particular title, under God, to the goods entrusted with him, so that they are not common, as the Fratricellians and Anabaptists hold.
 1. We are commanded not to covet our neighbour's house.
 2. To give to him that asketh, *Matt. v. 42. Acts xx. 35.*
 3. St. Paul laboured, *Acts xx. 34. 1 Thess. ii. 9.*

OBJECT. *Acts iv. 32.***Ans.** 1. It is said that he possessed.

2. The possessors sold the land, and brought it to the Apostles, ver. 34, 35.

3. Peter tells Ananias his lands were his own, *Acts* v. 4. There was a communication of estates to one another, but no community in estates.

Omnia indiscreta sunt apud nos præter uxores, Tertull. Apol. [c. 39.]

Not as that all things were common as to the right, title, and possession, but to the use and enjoyment.

5. He that taketh away or withholdeth what another hath a civil right unto, stealtheth.

To theft, then, is required,

1. That a man take away or withhold,
2. Any thing that another hath a civil right to, whether common or sacred, *Mal.* iii. 8.
3. Without his knowledge, and contrary to his will.

II. How appears the greatness of the sin ?

1. It is against the law of God, *Eph.* iv. 28.
2. The law of nature, *Matt.* vii. 12.
3. The law of nations.
4. The civil law.

III. Who are guilty of it ?

1. Such as violently take any thing from another.
2. That do but covet it, *Command. X.*
3. That intend it.
4. That do any injury to another's estate.
5. That use unlawful means for the advancing of their own, by the diminution of another's estate ; as by,
 1. Lying.
 2. Perjury.
 3. Defrauding, *1 Thess.* iv. 6.
6. That withhold the labourer's hire, *Jam.* v. 4.
7. That do not endeavour what they can to preserve another's estate.
8. That do not relieve the poor, *Luke* xix. 12. *Matt.* xxv. 14.
9. That consent with thieves, *Ps.* l. 18. *Prov.* xxix. 24.
 1. Before the act.
 1. By counselling them to it, *1 Kings* xxi. 7, 8. *Prov.* i. 11-13.

2. Directing them in it.
2. In the theft.
 1. By aiding, *Isa.* i. 23.
 2. Not hindering it.
3. After it.
 1. By receiving stolen goods, to keep for the thief.
 2. By buying them for himself.
 3. By concealing from others the thief, or the theft, or stolen goods.
10. A man may be a thief in God's account, by abusing and robbing his own estate; as,
 1. That through idleness he doth not endeavour lawfully to preserve and increase it, *Eccles.* iv. 5.
 2. If through prodigality he lavish it away, *Prov.* xxi. 17.
 3. If through niggardliness he robs and denies himself the enjoyment of it, *Eccles.* ii. 26.

USE.

Avoid this sin.

1. God hates it, *Ps. l. 17, 18, 21, 22.*
2. It is a crossing and opposing the order and Providence of God.
3. Who are once infected with it, can scarce be brought off from it.
4. Theft will never make a man the richer, *Male parta, male dilabuntur.*
5. But the poorer, bringing a curse on what he hath.
6. If discovered, it will bring you to a temporal;
7. Howsoever, to an eternal death, 1 *Cor.* vi. 10.

MEANS.

1. Repent of what ye have done in this kind.
2. Refrain the company of thieves.
3. Wean your minds from earth.
4. Often think of the judgment-day.

LEVITICUS xix. 11.

Neither deal falsely, neither lie one to another.

First. WHAT is it to *deal falsely*? that is, to do contrary to our promises and professions?

I. To God.

1. By not performing what we promised, *Num.* xxx. 2.
Eccles. v. 4, 5. *Ps.* lxxvi. 11.
2. By not loving and desiring Him as we pretend.
3. By not worshipping and serving Him as we make show of, *Ezek.* xxxiii. 31.
4. By not living up to the Gospel we profess, 2 *Tim.* ii. 9.

But consider,

1. God deals truly with you.
2. He will not be mocked, *Gal.* vi. 7.
3. If you deal falsely with Him, He will deal justly with you.

II. To our neighbours.

1. Pretending to love, when we hate them, *Ps.* xxviii.
3. *Jer.* ix. 8.
2. To do them good, when we strive to injure them.
3. By defrauding and cozening them in our dealing with them, 1 *Thess.* iv. 6.

Consider,

1. Whatsoever we defraud our neighbour of, though it be in our possession, it is not our own.
2. Though men cannot perceive our frauds, God doth, *Ps.* cxxxix.
3. Our frauds will be all laid open at the day of judgment.
4. What will it profit you to cheat your brother here, and damn your own souls hereafter? *Matt.* xvi. 26.

III. Ourselves.

1. Pretending to ourselves that we have repented, when we have not.

2. That we have believed.
3. That we do good works.
4. That our spiritual estate is good, when it is not.

Consider,

1. Your false dealing will not bring you nearer to, but carry you farther from, heaven.
2. God will deal truly with your souls hereafter, for your dealing falsely with them here.

Nor lie.

Secondly. What is it to lie? *Testimonium falsum*; or, *Falsa vocis significatio cum intentione fallendi*, Aug. [ad. Consent. tom. vi. p. 464, g.] And so it differs, *Et ab sententiâ et enunciatione purâ*. In it are,

1. The matter, a false testimony.
2. The form, with an intent of deceiving.

How many kinds?

1. *Jocosum*, jesting.
2. *Perniciosum*, for the doing or avoiding evil.
3. *Officiosum*, for the obtaining of some good.

Thirdly. How appears it to be a sin?

1. It is forbidden by God, *Command. IX. Eph. iv. 25.*
2. God abhors it, *Prov. vi. 16, 17; xii. 22.*
3. The devil is the father of it, *John viii. 44.*
4. It is part of the old man, *Eph. iv. 25. Col. iii. 9.*
5. It is contrary, not only to the will, but nature of God.
6. It is contrary to nature, and an abuse of the tongue; which is *index animi.*

Καθ' εαυτὸν τὸ μὲν ψεῦδος φαῦλον καὶ ψέντον, Arist. [Eth. Nic. iv. 13.]

'Η ἀπόρρασις τοῦ Κυρίου τοῦτο τὸ συγχωρεῖ ἄπαξ εἰπόντος ὅτι τὸ ψεῦδος ἐν τοῦ ὀιαζόντου ἔστι, Basil. [Interrog. 76, tom. ii. p. 442, c.]

7. It is a sin that shall certainly be punished, *Ps. v. 6. Prov. xix. 5, 9.*

OBJECTIONS.

- I. An officious lie, or wrong, hurts nobody.

Ans. Yes.

1. God.

2. Your neighbour, causing him to err.

3. Yourselves ; for,
 1. The liar destroys his credit : *Mendaces faciunt ut vera dicentibus nec sibi credatur.* Hier. [Ep. vi. ad Jul. tom. iv. p. ii. p. 12.]
 2. Damns his soul hereafter.

But,

- II. Suppose my estate depends upon it ?
I must not give heaven for earth.
- III. Suppose my neighbour's life ?
- IV. Or mine own ?
I must not destroy my soul for a body.

USE.

1. REPROOF.
2. EXHORTATION.

1. Repent of your lies.
2. Reform.

Consider,

1. Lies speak you the children of Satan.
2. Truth is like God, lies like the devil, *Deut.* xxxii. 4.
3. What you get by lying brings a curse with it.
4. We must give account of our idle, much more of our lying words, *Matt.* xii. 36.
5. You must never enter into heaven, *Rev.* xxi. 27; xxii. 15.

NUMBERS xxiii. 10.

Let me die the death of the righteous, and let my latter end be like his.

תְמוֹת נֶפֶשִׁי מֹת יְשָׁרִים וְתֵהַי אֲמֹרִיתִי בְּמוֹתֵי

We should always desire to *die the death of the righteous.*

I. How do they die ?

1. In the love of God.
2. [In the love of] Christ.

3. With a clear conscience.
4. They die capable of the enjoyment of heaven ; having,
 1. Their understandings,
 2. Their wills,
 3. Their affections, sanctified.
5. Their death is but an entrance into a state of bliss ; consisting,
 1. In freedom from all evil.
 1. Sin.
 2. Temptation.
 3. Trouble and sorrow.
 2. In the confluence of all good ; being happy,
 1. In their company.
 1. Angels and saints.
 2. Christ.
 3. God.
 2. In their relations.
 3. In their pleasures.
 4. Honours.
 5. Eternity.

II. How may we die this death ?

1. Repent.
2. Turn to God.
3. Believe on Christ.
 1. For the pardon of sin.
 2. Acceptance of your person.
 3. Implanting of grace.
4. Live the life of the righteous, *Heb.* xii. 14.
5. Meditate on the future certainties, death, judgment, heaven, hell.
6. Be not too much entangled in the world.
7. Live in the continual expectation of death.

DEUTERONOMY vi. 5.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

THERE is,

I. The agent, *thou*, Israel, *Acts* xiii. 23. *Rom.* ix. 6.

II. The act, *love*, which is *complacentia boni*; and denotes,

1. Benevolence, or well-willing to the object beloved,
Cant. v. 9, 16.

2. A desire of the enjoyment of it.

3. An acquiescence or resting in that enjoyment.

III. The object, יהוה אֱלֹהִים:

1. *The Lord*, Jehovah, as Jehovah, *Ex.* iii. 14.

2. *Thy God*, which denotes,

1. Our loving each person, *John* v. 23.

2. As our God.

IV. The intenseness of the act upon that object. *With all thy heart, and with all thy soul, and with all thy might:*

Which implies,

1. That we love Him with the highest degree of love we can possibly raise up our souls to.

2. Consequently, that we love Him above all things else, *Matt.* x. 37. *Luke* xiv. 26.

V. Here is the necessity of acting thus upon this object, *Thou shalt.*

There is a twofold necessity of it.

1. Of the precept, *Matt.* xxii. 37.

2. The means to heaven.

What reasons are there why we should love God above all?

1. Because He is better than all other things; for He is, *Luke* xviii. 19.

1. A pure and simple good.

2. An infinite good, *Ps.* cxlvii. 5.

3. A satisfactory good, *Ps.* xvi. 11; xvii. 15.

4. An universal good.

5. An unchangeable good, *Jam.* i. 17.
6. An eternal good, *Ps.* xc. 2.
7. The only necessary good.
2. Because all other goodness comes from Him.

USE.

- I. Of REPROOF, *John* v. 42; for most men do not love God thus. If they did,
 1. They would think more of Him.
 2. Long more for Him, *Philip.* iii. 7, 8.
 3. Endeavour more to please Him.
 4. Take more pleasure in Him.
 5. Labour more to enjoy Him than other things.
- Repent of this sin.
- Consider,
1. Unless you love God above all things, you are not worthy to be Christ's disciples, *Luke* xiv. 26.
 2. This is the cause of other sins.
 3. If we die in this sin we are undone, 1 *Cor.* xvi. 22.

II. EXAMINATION. Examine,

1. The ground of your love to God.
 1. God's goodness in Himself, *Ps.* cxix. 68.
 2. His goodness to us, *Ps.* cxlv. 9.
2. The degrees.
3. The effects.
 1. An endeavour to obey, *John* xiv. 15. 1 *John*, ii. 5.
 2. Honour Him.
 3. Love others, 1 *John* iv. 20.
 4. Its constancy.

III. EXHORTATION. Love God.

Consider,

1. The excellency of the grace.
 1. It is the first and great command, *Matt.* xxii. 38.
 2. It sweetens all duties, 1 *John*, v. 3.
 3. It is the work of heaven.
2. The reasonableness of the duty.

Considering,

 1. How loving God is to us.
 1. He made us.
 2. He upholds us, *Acts* xvii. 28.
 3. He directs us.

4. He protects us.
 5. He purchased us.
 6. He sanctifies us.
 7. And all because He loves us, *Deut.* vii. 7, 8.
 2. How lovely He is in Himself.
Infinite.
 1. In wisdom.
 2. Justice.
 3. Mercy.
 3. The happiness of those that perform it.
 1. All things work for their good, *Rom.* viii. 28.
 2. They have an infallible evidence of their title to heaven.
 3. They shall enjoy and live with God to eternity,
1 Cor. ii. 9.
-

DEUTERONOMY vi. 13.

Thou shalt fear the Lord thy God, and serve Him.

IT is our duty to serve God.

I. What is it to serve God?

1. To dedicate ourselves wholly to Him.
 1. Our souls, *1 Cor.* vi. 20.
Our understandings.
Our wills.
Our affections.
 2. Our bodies, *1 Cor.* vi. 20.
 3. Estates, *Prov.* iii. 9.
 4. Gifts.
 5. Authority.
 6. Time, *Eph.* v. 16.
2. To make His laws the rule of our lives.

Obeying the commands, *Eccles.* xii. 13, of the first
and second table.

3. To endeavour to please Him in all things, and glorify
Him, 1 *Thess.* iv. 1. *Rom.* xii. 1.

In all our { Natural, 1 *Cor.* x. 31,
Civil,
Spiritual, } Actions.

II. Why serve God?

1. He is our Maker, *Ps.* xcv. 6.
2. Preserver, *Acts* xvii. 28.
3. Redeemer, 1 *Cor.* vi. 20.
4. Master, by covenant, *Deut.* xxvi. 17.

USE.

REPROOF to such as,

1. Serve the devil.
2. Themselves.
3. The world.
4. Sin, *Rom.* vi. 16; and not God, *Matt.* vi. 24.

EXHORTATION. Serve God.

DIRECTIONS.

1. Scripturally.
2. Obedientially, 1 *Sam.* xv. 22.
3. Willingly, 1 *Chron.* xxix. 17.
4. Cheerfully, *Rom.* xii. 8.
5. Faithfully, *Rom.* xiv. 23.
6. Understandingly, 1 *Cor.* xiv. 15. *Ps.* xlvi. 7.
7. Wholly, with all your power, *Eccles.* ix. 10.
8. Constantly.
9. Humbly, *Luke* xvii. 10.
10. Thankfully.

MOTIVES.

1. This is the end of your creation by God.
2. Of all God's mercies to you.
3. What a good and glorious Master He is, the King of Heaven, *Jer.* x. 7.
4. There is nothing thou hast but what thou receivest from Him, 1 *Cor.* iv. 7.
5. To serve God is not only thy duty, but thy privilege, *Ps.* xix. 11.
6. Unless thou servest God, thou must serve the devil; a servant thou wilt be, *Matt.* vi. 24. *Rom.* vi. 16.

7. It is the work of Heaven.
 8. What wages God will give to His servants, *Rom.* vi. 23.
 Grace and comfort here,
 Glory and happiness hereafter.
 9. Set about this service now.
 1. You have a great deal to do for Him.
 2. Much, if not most, of your time is spent already, *John ix.* 4.
 3. You know not how soon He may call you to an account, *Matt. xxv.* 21–30.
-

DEUTERONOMY xiii. 4.

Ye shall walk after the Lord your God, and fear Him, &c.

I. WALK with God, *Gen. v.* 22–24.

וַיֵּתְהַלֵּךְ חִנּוֹךְ אֶת־יְהָוָה

II. Before God, *Gen. xvii.* 1, לְפָנָי

Εὐηρέστησε τῷ Θεῷ, *Heb. xi.* 5.

III. After God.

1. So as to have Him for our God, *Jer. vii.* 6.
 2. To imitate Him, *1 Pet. i.* 15.
 3. To frequent the places of His public worship, *Ps. cxxii.*
 1. *Eccles. v.* 1.
 4. To walk in His ways, *Deut. viii.* 6.
-

DEUTERONOMY xxi. 7, 8.

Our hands have not shed this blood, &c.

It is not enough that we be not guilty of a sin, but we must protest our innocence.

- I. Commit no sin thyself; for,
 1. It will bring a blot upon thy name.
 2. A curse upon thy estate.
 3. Damnation to thy soul.
- II. Keep others from it.
 1. By reproofs, *Luke* xix. 17.
 2. By exhortations.
 3. By example, *Matt.* v. 16.
- III. Partake not with others in their sins.
 1. By consenting to it, *Ps. L.* 18.
 2. By conniving at it.
 3. By not reproving of it.
- IV. Profess thy innocence in it.
 1. Humbly, *Luke* xiv. 11.
 2. With a detestation of it.
 3. Sorrow for it.
 1. That it transgresses God's law, *Ps. cxix.* 136.
 2. Eclipses His glory, *Isa.* iii. 8.
 3. Incenses His wrath.
 4. Endangers thy brother's soul.
 5. With thankfulness that thou didst not act in it; for,
 1. Thou hast the seed of it in thy heart.
 2. Thou hast temptations to it.
 3. It is only of God's grace and mercy that thou didst not commit it.

USE.

1. Detest the king's death.
2. Be sorry for it.

DEUTERONOMY xxxii. 4.

צַדִּיק וַיְשַׁר הָנָה, *Just and right is He.*

WHEN we poor mortals set ourselves to think a little of Him that made us, we must not think to comprehend Him who is incomprehensible, but only to apprehend Him as

incomprehensible ; neither are we to think upon Him by framing any notions or ideas of Him, but by abstracting every thing of imperfection from Him, and by ascribing every perfection to Him : so that whatsoever right reason saith is an absolute perfection in itself, religion places it in its most absolute perfection in God. Now there is nothing in the world more unanimously brought into the circle of perfections, by the light of reason and the consent of nations, than justice, it being indeed the very perfection of all perfections, and that without which there could be no perfection in the world. Hence it is, that I, having undertaken to discover the whole constellation of God's glorious attributes before you, must not, dare not, hide this so glittering a star, so glorious a perfection, from you ; but shall endeavour to shew you, that that God whom you and I profess to worship on earth, and desire to enjoy in heaven, "is a rock, His work is perfect," &c.

I shall not stand upon any critical division, but deduce this practical observation from the words, that

"The great God is a just God."

The truth of this truth, Truth itself hath manifested unto us almost in every leaf, yea, line, of His sacred will ; so that a man may run and read this great truth as in capital letters, "The great God is a most just God," *Job xxxvii. 23 ; xxxiv. 17. Ps. xi. 7.*

I. What is it to be just ?

II. How ?

III. Wherein is He just ?

I. What is it for God to be just ? Justice is that attribute whereby we apprehend God as infinitely just and righteous in Himself, and to all His creatures, so as to order all things, and to reward all persons according to the strictest rules of equity and justice. For you must know, that according to the twofold apprehension we may have of God, we may likewise apprehend a twofold justice in Him ; for we may apprehend God, either as God and the chiefest good, or else as the Judge of all the earth. As He is God, so He orders and disposes of all things in the world most justly and righteously, He having most justly, wisely, perfectly, and righteously, given being unto all things, and as justly,

wisely, perfectly, and righteously, continueth all things in their beings ; and this is that which we call His dispensing justice. But then, as He is the Supreme Judge of all the world, so He giveth to every creature most exactly according to its desert ; so that no vice shall go unpunished, nor any virtue unrewarded ; but every creature shall receive of God most exactly according to what it hath deserved from Him ; and this is what we call His distributing or rewarding justice.

II. How is this justice in God ? or, How is God thus just ? God is most perfectly and completely just and righteous, in, of, and from Himself, as no person in the world is besides Himself. Adam was righteous, by having a perfect tendency to righteousness implanted in Him ; the saints are righteous through faith in Christ Jesus ; but God is righteous, infinitely just and righteous, in and of Himself, in His own nature and essence ; so that the very nature of God is of itself righteous, yea, is righteousness itself ; so that if it was possible for Him to cease to be righteous, it would be possible for Him to cease to be, righteousness being included in the very essence, and so in the notion, of a Deity. Men may cease to be righteous, and yet be men still, as sinners be ; angels may cease to be righteous, and yet be angels still, as devils be : but it is impossible for God to cease to be righteous, and yet be God still, righteousness being of the very nature, yea, itself the very nature, and essence of God, and therefore not at all to be separated from Him.

III. Wherein is He just ?

1. In His will. He is so just in His will, as to will nothing but what is just, His will indeed being the very rule of all justice in the world ; so that God doth not will any thing because it is just, but therefore is a thing just because God wills it, " who worketh all things according to the counsel of His own will," *Eph. i. 11.* It is justice in us to act according to God's word ; but it is justice in God to act according to His own will. He hath prescribed laws to us, but never yet tied Himself to the observance of His own laws. He made the Scriptures for us, not for Himself, to walk by ; His own divine will being both the fountain and

rule of all justice, both in Himself and His creatures too; so that should He be pleased, that we should act just contrary to what He hath commanded in His Holy Scriptures, it would then be as much our duty to act contrary, as now it is to act according to them. As Abraham, when commanded to kill his son, though it was an act absolutely forbidden by the law of God, yet he adjudged it to be just and righteous, and therefore without any scruple sets about it. Why? But because he understood it was the special will of God, and therefore to be obeyed, though never so contrary to the laws He had enjoined for His creatures' actions; His will being not only always just, but the very rule of all justice in the world; so that it is as impossible for Him to be unjust and unrighteous in His will, as it is impossible for Him to will what He doth not will. And therefore only because God wills it, any thing is just and righteous; His revealed will being the rule of His creatures', and His secret will the rule of His own actions, and so His will still the rule of both.

2. In His word. And this necessarily follows from the former. For the word of God is nothing else but the will of God revealed. And therefore if He be so righteous in His will, he cannot but be as righteous in His word too. A man often speaks with his mouth what he doth not think or will in his heart; but so doth not God, but His will and His word always go together: and as a thing is therefore just because God wills it, so it is therefore true because He speaks it: and therefore the Scriptures being the word, and so the will, of God, they cannot but be most just and righteous in every part and passage of them. It being the will of God to enact them for the rule of our faith and manners, it cannot but be our duty to believe and live according to them: every history, promise, threatening, &c. being just and true.

3. In His works. For as God never speaks but what He thinks, so He never doth but what He both thinks and wills. But His justice principally appears,

1. In His dispensations towards us. There is nothing God does to us, but He thereby manifesteth the righteousness there is in Himself, *Ps. cxlv. 17.* So that let us be

advanced from disgrace to honour, or brought down from honour to disgrace ; let us be puffed up with plenty, or pinched with poverty ; grieved with sickness, or blessed with health ; let us keep, or let us lose what we do at present enjoy ; let what will befall us or happen to us ; we may still subscribe, "The Lord is righteous," &c. But you may object, What ! do we not see by daily experience how virtue is punished, and vice rewarded ? Doth not God oft lift up the worst of men to the pinnacle of honour, and cast down the best into reproaches and contempt ? May we not often see sinners honoured, and saints derided ; the wicked enjoying the sunshine of prosperity, and the righteous overwhelmed with the blackest adversities ? May we not often see a Dives feeding at a table, and a Lazarus begging at the door ; yea, a Pilate upon the bench, and Christ Himself at the bar ? It is true ; but let us weigh God's judgments before we censure them. Let us weigh them, I say, not in the balance of our fancies, but God's word ; and then we shall find that we do but dream, when we think outward prosperity to be always real prosperity, or outward adversity to be real adversity. Nay, prosperity is often a sinner's ruin, and adversity a saint's preferment : God punisheth vice with prosperity, and sometimes rewardeth virtue with afflictions. He therefore punisheth His people, because they are His people, *Amos* iii. 2 ; and He therefore prospereth the wicked, because they are wicked. And verily I cannot but look upon this as the most dreadful judgment on this side hell, even to see a wicked man prosper in his wickedness, whereby his heart is but so much the more hardened, his account so much the more increased, and his condemnation heightened in another world. A saint's adversity draws him nearer unto God ; a sinner's prosperity drives him further from Him : the lower a righteous person is on earth, he is commonly the nearer Heaven, though it be above him ; the higher a wicked man is on earth, he is commonly the nearer hell, though it be below him. In a word, the wicked get nothing but sin by their prosperity ; the righteous often get grace by their adversity : prosperity makes the wicked more wicked, and so more miserable ; adversity maketh the righteous more righteous, and so more

happy. Tell me therefore, my brethren, whether prosperity may not often be a dreadful judgment, and adversity as glorious a reward ; and therefore, whether God may not be infinitely just in giving prosperity as a punishment to the wicked, and in bestowing adversity as a reward upon the righteous ?

2. Redemption. God from eternity hath decreed to redeem some persons to live with Him in Heaven : these very persons provoke Him upon earth. Yet He would be merciful, so as to save their souls ; yet He is so just as to punish their sins : and therefore, though He does not punish them in their own, yet He doth in the person of their Surety, though His own Son ; wherein His justice shined forth most clearly, in that rather than sin should go unpunished, or His justice unsatisfied, He will require the punishment of the one, and satisfaction of the other, at the hands of His only-begotten Son ; so that Christ must either die, or no sinner must ever live, *Ps. xcix. 8.*

USE.

1. Stand in awe of God's justice, and sin not ; for every sin that is committed by you is committed against a God whose very nature is justice and righteousness, and therefore cannot but take vengeance of your sins.

2. Trust in God's promises, and fear not. If you can but throw yourselves upon Him, you need not fear but He will be just and righteous unto you. Trust in Him for the pardon and purging of your sins, *1 John i. 9.* And for the accomplishment of all other promises, He is just.

3. Submit to God's judgments, and murmur not : it is impossible He should lay more judgments upon you than you have deserved from Him, *Lam. iii. 39.*

4. Rejoice in God's providences, and grieve not : rejoice to see God, your God, so just and righteous.

5. Imitate God's righteousness, and err not : as He doth every thing according to His secret, do you every thing according to His revealed will.

6. Long for the sight of God, and faint not, when you shall behold the justice of God in all His ways and works.

HEBREWS vi. 1.

*Therefore leaving the principles of the doctrine of Christ,
let us go on to perfection.*

I. THERE be some certain principles of the doctrine of Christ: Τὸν τὴν ἀρχὴν τοῦ Χριστοῦ λόγον. Elsewhere they are called, Τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, *Heb.* v. 12; and γάλα, *1 Cor.* iii. 1, 2.

II. What are these *principles*? The apostle here reduceth them to six heads, *ver. 1, 2.*

1. Repentance from dead works, *Matt.* iv. 17. *Acts* ii. 38: which implies,

1. The knowledge of God's law.
2. That men have broken it.
3. That they are therefore obnoxious to His wrath and judgment.
4. That they must be sorry for their former sins, and both promise and endeavour to amend their lives for the future.

2. Faith towards God, *Mark* i. 15.

1. That He is one glorious and eternal Being.
2. Three Persons, *1 John* v. 7. *Matt.* xxviii. 19.
3. The Creator, Preserver, and Governor of the world.
3. The doctrine of baptisms: *Fluminis, flaminis, et sanguinis.*
4. Laying on of hands.
5. The resurrection of the dead.
6. Eternal judgment.

III. What necessity is there of teaching these principles of religion? This is called catechising: Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, *Gal.* vi. 6. "Ινα καὶ ἄλλους κατηχήσω, *1 Cor.* xiv. 19.

1. The saints in all ages have done it: Abraham, *Gen.* xviii. 19. Joshua, *Josh.* xxiv. 15. Hannah, *1 Sam.* i. 24. Mary, *Luke* ii. 41, 42.
2. God commands it, *Deut.* vi. 6, 7, 20. *Eph.* vi. 4.

3. Children are born in sin, and therefore cannot understand to do good, or get to Heaven without instruction, *Prov. xxii. 6,* לְפָנֶיךָ בְּנֵךְ, Catechise a child, &c. *Mark x. 14.*
4. Instruction in the fundamentals is the only way to secure men from apostasy into heresy or schism, *Eph. iv. 14.* 1 *Pet. iii. 15.*
5. The understanding the principles of religion in adult persons is indispensably necessary to salvation, *John xvii. 3.* *Rom. x. 14, 17.*
6. Till this be done, all preaching is ineffectual.
7. Catechising of some will profit all.

Hence, therefore,

1. Instruct your children and servants at home.
 2. Cause them to come and be instructed in public too.
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2 TIMOTHY ii. 19.

Let every one that nameth the name of Christ depart from iniquity.

THE Church Catechism is excellent: for,

1. Its shortness; fit for children.
2. Its plainness; no hard words or phrases.
3. Its fulness; containing all things necessary to be known, believed, asked, or done.
4. The infallible certainty of every thing contained in it; the greatest part of it being the very words of God Himself: The Ten Commandments, Lord's Prayer, Creed, and so the other things.
5. The universal reception of all and every thing contained in it by all the Christians in the world.
Nothing in it that can admit of a dispute.
Nothing that is controverted, *Rom. xiv. 1.*
6. Its method: containing,
 1. Our Baptismal Vow.

2. The Articles of the Christian religion.
3. The Commandments.
4. The way whereby to obtain grace to believe those articles, and to perform those commands : even prayer.
5. The Sacraments.

Quest. *What is thy name?*

Quest. 1. *How many names have you?*

Ans. Two. A Christian, from Christ.

A sirname, from *sire*, a father.

Quest. 2. *Which of these names are understood here?*

Ans. The Christian, given us in our baptism, when we were born again, and made the children of God.

Quest. 3. *Why is this the first question of the Catechism?*

1. Because it is one of the first things that children know, and so the easiest question that can be propounded to them, and therefore the fittest to begin with.

2. Because this Catechism is designed only for the instruction of Christians, and therefore it is necessary we should first know whether they be Christians or no who come to be catechised ; which we cannot better do than by knowing their Christian name, which shews them to be baptised, and so Christians.

3. Because it is the most proper introduction to the rest of the Catechism, making way for the following questions concerning our baptismal vow, and so for all the other which depend upon them.

Quest. 4. *What use are we to make of this question?*

It should put us in mind of our Christian name, and, by consequence, of our baptism wherein it was given, and so that we are Christians, and therefore ought to depart from iniquity.

1. From iniquity, as iniquity.
2. From all iniquity, *Acts* iii. 26.

For, art thou a Christian ? Then,

1. Thou didst promise and vow in thy baptism to renounce the devil and all his works.

2. Thou canst not sin at so cheap a rate as others. All shall pay dear for their sins, but Christians much more, because they sin against greater light and mercies, *Isa.* i. 2, 3, 4. *Matt.* xi. 22.

3. Thou dost not only disobey God, but dishonourest Christ by thy sins, *Heb.* vi. 6.

4. Thou art none of thy own, but wholly Christ's, 1 *Cor.* vi. 19, 20.

5. Thou wast buried with Christ in baptism, and therefore oughtest to rise with him to newness of life, *Rom.* vi. 3, 4.

JOHN iii. 5.

Except a man be born of water, and the Spirit.

My godfathers and godmothers in my baptism.

Three things here to be treated on, baptism, godfathers in baptism, and the effects of baptism.

I. Baptism.

Quest. 1. What is baptism?

A sacrament of regeneration, wherein we are born again and made members of Christ, *Tit.* iii. 5. Διὰ νεαρέσθω παλιγγενεσίας.

Quest. 2. What need is there of baptism?

Without it we cannot enter into the kingdom,

1. Of God's grace here: that is, His Church, into which we are admitted only by baptism.

2. Of His glory hereafter. For we must be born again of water before we can be born again of the Spirit, *Acts* ii. 38; and be of the Church militant before we can be of the Church triumphant, *Acts* ii. 47.

Quest. 3. What ground have we for infant baptism?

1. These words of our Saviour, Ἐάν μή τις γεννηθῇ εἰς οὐδατος, *John* iii. 5.

2. Children were admitted into the Church under the Law by circumcision, much more under the Gospel by baptism.

3. They have a right to it, for the promise is made to them, *Acts* ii. 39; and they are holy, 1 *Cor.* vii. 14; and reckoned among believers, *Matt.* xviii. 2, 3, 4, 6.

4. The universal Church's practice is clear for it.

OBJECTION. There is no express command for it.

Ans. 1. Whole houses were baptised : the house of Lydia, the jailor, Crispus, Stephanas.

2. There is no command or example for women to receive the sacrament.

3. There is for infant baptism by our Saviour. Πορευθέντες οὖν μαθητέυσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, *Matt.* xxviii. 19. So *Mark* x. 13, 14.

II. *Godfathers and godmothers.*

Quest. 1. *Why are they called godfathers and godmothers?*

Because they present you to God in baptism, wherein you are made the children of God.

Hence called by the Latins, *compares* and *commatres*.

Quest. 2. *Why do they give you your name?*

Because you have your Christian name only at your baptism, which they bring you to; and therefore when you are received into the Church, it is fitting that they that bring you should give you your name as Christians, *Luke* i. 59. Imposition of names is an argument of power and dominion; and therefore masters used to give new names to their servants: as Joseph, *Gen.* xli. 45, in Egypt; Daniel, *Dan.* i. 7, in Babylon; and so the Three Children. In baptism we are admitted into Christ's service. The Jews had also a godfather at circumcision, called סִנְקָר, *Susceptor*.

Quest. 3. *What need is there of godfathers and godmothers in baptism?*

They were always used in the Christian Church. Tertullian, *Lib. de Baptismo* [c. 6.], makes mention of them as universally practised: he calls them *sponsores*. No Church but useth them at this day,

1. As witnesses,

1. *De jure.* Of the right the child hath to baptism, by being born of Christian parents, and so within the pale of the Church.
2. *De facto.* Of what is done. That they were really and truly baptised; as in all contracts of any value, though there be twenty people by, you will have two or three in a particular manner to be witnesses to it, *2 Cor. xiii. 1.*
2. As sureties; giving security to the Church that the child shall be brought up in the Christian faith. The parent is bound to do it by nature, they by promise; he is as principal, they as sureties, *sponsores, suscep-tores, fide jussores.*
3. As proxies or substitutes, by whom the child promiseth to keep the law, *2 Pet. i. 4.* They promise in the child's name, *Heb. viii. 10.* As by the civil law, a guardian may swear in the name of a minor; and, both by common and civil law, a child is bound to perform many contracts made by its guardian. A guardian may contract for his pupil for his benefit.

Quest. 4. *What use to be made of this?*

1. Hence we learn that to be a godfather is not only a kindness to a friend, but a great act of piety towards Christ: an honourable thing.
2. How much we are bound to serve God, when we so solemnly vowed and promised it at our admission into the Christian religion by our proxies, *2 Cor. v. 17. Rom. vi. 4.*

III. The effects of baptism.

Wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

I. A member of Christ.

Quest. 1. *What is it to be a member of Christ?*

It is to be of the Church, which is His body. Christ hath a twofold body.

1. A body natural.

2. A body mystical, which is the Church, whereof He is the head, *Col. i. 18. Eph. i. 22, 23; iv. 15, 16.*

Quest. 2. *How are we made members of Christ in baptism?*

By being then admitted into His Church, *Rom. vi. 5.*

By baptism also we all come to be acted by the same Spirit that is in the Head, and are so made living members, *1 Cor. xii. 13.*

Quest. 3. *What use is to be made of our being members of Christ?*

1. It is a great comfort to us; for by this it is that we are partakers of the merits and mediation of Christ for mankind, *1 Cor. vi. 14. Col. iii. 1.*
2. We should hence learn to love one another, *1 Cor. xii. 12, 25, 26.*
3. We should learn from hence to live soberly and chastely, *1 Cor. vi. 15.* Yea, wholly devoted to God, *1 Cor. vi. 19, 20.*

II. A child of God.

Quest. 1. *How are we made the children of God in baptism?*

1. Not by generation; only Christ was so, *Μονογενὴς.*
2. But by regeneration; because we are then born again of water, and of the Spirit, who is God. Therefore we are said to partake of the Divine nature, *2 Pet. i. 4.* Hence we are called sons of God, *John i. 12;* and call God Father, *Matt. vi. 9. John xx. 17. Rom. viii. 14, 15, 16. Gal. iv. 5.*

Quest. 2. *What use are we to make of this, that we are made the children of God?*

1. We should hate and avoid all sin, because offensive to our Father, and contrary to our natures, *1 John iii. 9; v. 18.*
2. Honour and revere God as our Father, *Mal. i. 6. 1 Pet. i. 17.*
3. We should trust on Him for His care of us and provision for us, *Matt. vi. 31, 32;* and therefore submit to His will and pleasure in all things, *Heb. xii. 9.*
4. We should imitate our Father in all acts of love and kindness to one another, *Matt. v. 44-48.*

5. We should serve and obey God from a principle of love, and affection, and delight, *Rom.* viii. 14. *John* viii. 42, 47.

Quest. 3. *What privileges have we by being the children of God?*

1. We can call God, Father, which is an extraordinary privilege, *Rom.* viii. 15; and so partake of the Spirit of God, *Gal.* iv. 6.
2. All things shall work together for our good; for our Father disposeth of them, and He hath promised they shall, *Rom.* viii. 28.
3. We are hereby made heirs of God, and coheirs with Christ, *Rom.* viii. 16, 17. *Gal.* iv. 7. Hence is the third benefit we receive from baptism, we are made *inheritors of the kingdom of heaven*: that is, we are put into a state of salvation, have a right and title to the crown of glory, are heirs of heaven; and unless we disinherit ourselves by the wilful commission of known sins, we shall most certainly hereafter be admitted into the actual possession of it.

They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

1. Baptism being the seal of the covenant of grace, *Rom.* iv. 11, hence it is fitting and necessary that such as are baptised do promise and engage to perform the conditions of that covenant.
2. Children are not capable of making such a promise in their own names and persons.
3. Hence the Church hath always thought it necessary they should do it by their proxies or sureties.
4. Hence in baptism we demand of the godfathers and godmothers four things especially:—
 1. *Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same,*

and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

2. *Dost thou believe in God the Father Almighty?*
3. *Wilt thou be baptized in this faith?*
4. *Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?*

Hence, lastly, it is the child here says, his godfathers and godmothers did in his name promise these three things:—

1. *To renounce the devil and all his works, &c.*

Quest. 1. What is here meant by the devil and all his works?

Sin, 1 *John* iii. 8. Especially such as the devil mostly is guilty of, and tempts to: pride, envy, malice, rebellion, blasphemy, lying, *John* viii. 44.

The devil was always renounced in baptism.

Aquam adituri, ibidem, sed et aliquanto prius in ecclesiā sub antistitis manu, contestamur nos renunciare diabolo et pompæ et angelis ejus.—Tertull. [de Cor. Mil. c. 3.]

Αποτάσσεσθαι τῷ Σατανᾷ καὶ τοῖς ἀγγέλοις αὐτῷ, ἐν ποίᾳς ἐστὶ γεφῆς;—Basil. [de Spir. S. c. 27, tom. iii. p. 55.]

Hence we renounce idolatry in especial manner, promising never to worship the devil or his angels.

Quomodo enim renunciavimus diabolo et angelis ejus, si eos facimus?—Tertull. de Idolol. [c. 6.]

2. *The pomps and vanity of this wicked world?*

Sæculo renunciaveramus cum baptizati sumus.—Cyprian. [Ep. ad Rogat.]

Christianus etiam extra carcerem sæculo renunciavit.—Tertull. ad Martyr. [c. 2.]

By pomps the ancients understood the vain shows in their *Ludi Circenses, Cereales*, and the like, made in honour of their gods.

But we renounce not only the pomps, but all the vanities of this wicked world, and sinful lusts of the same, 1 *John* ii. 15, 16.

REASONS why we then renounce the world.

1. Because, as Christians, we are not of this world, and therefore ought to renounce it when baptized, *John xvii. 14. Col. iii. 1.*
2. Because the religion, which we are then initiated into, teacheth and enjoins us to renounce the world, *Tit. ii. 11, 12, 14. Gal. v. 24.*
2. *That I should believe all the Articles of the Christian faith.*

It is upon these terms only that we are admitted into the Christian religion, *Acts viii. 36, 37. Matt. xxviii. 19.*

3. *That I should keep God's holy will and commandments, and walk in the same all the days of my life.*

That is, to live soberly, righteously, and godly.

This our baptism obligeth us to, *Rom. vi. 4. 2 Cor. v. 17.*

USE.

Perform your promise.

Otherwise,

1. You will have no benefit by your being Christians.
 2. But rather incur the greater punishment, *Matt. xi. 21, 22.*
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ECCLESIASTES v. 4.

When thou vowest a vow to God, defer not to pay it.

Yes verily, and by God's help, so I will.

1. Whatsoever vows or promises we make to God, ought to be performed, *Deut. xxiii. 21.*
2. Our baptismal was the most solemn vow and promise we ever made, or can make to God.
3. Hence we are all bound in an especial manner to perform it.

Quest. 1. What advantage have we by making this vow?

By it we are baptized, and so put into a state of salvation.
That is,

1. Our former sins are all pardoned and washed away by the blood of Christ, *Acts* ii. 38.
2. We are made capable of the graces of the Holy Spirit, *Acts* ii. 38.
3. We are brought into the pale of the Church, and so instated in all the privileges of the Gospel; so that, if we be not failing to ourselves, we shall most certainly be saved.

Hence we are said here to be brought into a state of salvation.

Which we are to thank God for.

Quest. 2. What means have we whereby to perform this vow?

1. We cannot do it by our own strength, *2 Cor.* iii. 5.
2. But we may and can by the help of God and the assistance of His grace, *2 Cor.* iii. 5. *Philip.* ii. 13; iv. 13.
3. This God is always ready to afford us, if we sincerely pray unto Him for it, *Matt.* vii. 7; xxi. 22. *Luke* xi. 13. *2 Cor.* xii. 8, 9.

Quest. 3. What necessity is there of our performing this vow?

1. Otherwise you renounce and forfeit all your right to the privileges of the Gospel.
2. Your condition will be much worse than if you had never been baptized.

For,

1. You will sin against greater light, *John* iii. 19.
2. Against greater mercies, *Isa.* i. 2, 3.
3. Against your baptismal vow and promise, and your many reiterations of it.

USE.

Perform your baptismal vow.

Consider,

1. It is not only your duty, but your happiness and plea-

sure; even in this life there is none comparable to it.
Prov. iii. 17. *Ps.* xix. 11.

2. It will be your honour and glory, *1 Sam.* ii. 30. *Isa.* xliii. 4.
 3. Your greatest safety and security, *Isa.* xliii. 1, 2. *Prov.* iii. 21–26.
 4. The only profit and advantage you can make in this world, *1 Tim.* iv. 8.
 5. The only way to everlasting life and happiness in the world to come, *Heb.* xii. 14. *Matt.* v. 20; xxv. 23, 34.
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HEBREWS vi. 2.

Laying on of hands.

THIS imposition of hands was made use of,

I. In the Old Testament.

1. In benediction, *Gen.* xlvi. 14, 15.
2. In consecration, *Num.* xxvii. 18. *Deut.* xxxiv. 9.

II. In the New.

1. In benediction, *Mark* x. 16.
2. In absolution,
 1. From bodily diseases, *Mark* vi. 5; xvi. 18. *Acts* xxviii. 8.
 2. From sin. Hence in the primitive Church all penitents or converts from sin and heresy were received into the Church by imposition of hands.
3. In consecration of persons to ecclesiastical offices, *Acts* vi. 6; xiii. 3. *1 Tim.* iv. 14. *2 Tim.* i. 6.
4. In confirmation, or strengthening persons baptized with the gifts and graces of the Holy Ghost, *Acts* viii. 17; xix. 6.

And although in the text *laying on of hands* may be understood in general of that rite used upon all these accounts, yet it is acknowledged by most to be understood here of confirmation, because it is put after baptism.

1. This is a custom that was always retained in the Church.

Caro abnuitur, ut anima emaculetur. Caro signatur, ut et anima muniatur. Caro manus impositione adumbratur, ut anima Spiritu illuminetur.—Tertull. [Resur. Carn. c. 8].

[*Non quidem abnuo hanc esse Ecclesiarum consuetudinem ; ut ad eos. qui longe in minoribus urbibus per Presbyteros et Diaconos baptizati sunt, Episcopus ad invocationem Sancti Spiritus manus impositurus excurrat.—Hieron. [adr. Lucif. tom. iv. p. ii. p. 295.]*

Δεῖς φωτιζομένος μετὰ τὸ βάπτισμα χειροτονίᾳ χειροτονηθεῖ πουλανίᾳ.
They who are baptised ought after baptism to be confirmed.
—*Syn. Laod. c. 48.* For confirmation in those days was ordinarily called unction.

2. All churches in the world agree in the substance of it; Papists, Protestants, Presbyterians, Independents, Huguenots, Greek, Latin.

3. None ought to be admitted to the sacrament of the Lord's Supper till he be confirmed, and so stand upon his own bottom; it being by this, that they were always believed to receive the Holy Ghost, by which alone they are made complete Christians, capable of all the privileges of the Gospel.

USE.

I. To all that have been godfathers or godmothers: Bring the children to confirmation, that so you may be discharged of your trust.

II. To those that have not been confirmed: Fit yourselves for it.

III. To those that are confirmed: Live as those who are no longer babes, but men, in Christ.

1. Firm in your faith, *Eph. iv. 14. 1 Cor. xiv. 20.*

2. Constant in your obedience, *1 Cor. xvi. 13. Eph. vi. 10.*

JOHN xiv. 1.

*Ye believe in God.*THE Creed is general, *Matt.* xxviii. 19.**I believe in God.**

This runs through the whole Creed, We believe every article of it.

Quest. 1. *What is it to believe?*

Πίστις ἐστίν ἐκούσιος τῆς ψυχῆς συγκατάθεσις.—Theodore [Therap. Serm. i. vol. iv. p. 479.]

It is the assenting fully to a truth as attested by another.

We assent to some things :

1. Because we perceive them to be so by our sense ; as, snow white, ice cold, fire hot. This is experience.
 2. Because evident of itself to our understanding ; as, that *totum est majus suâ parte.*
 3. Because demonstrated by reason. And this is properly science, *Scire est per causas suas scire.—Arist.* [Analyt. Post. i. 2.]
 4. Because it is attested by another. This is properly faith ; which is,
1. Human, relying upon a human testimony ; by which we believe many things which we never saw, *John* iv. 39.

But this is fallible.

2. A divine faith, grounded upon the infallible testimony of God himself, 1 *John* v. 9. *Rom.* iii. 4.

This is more certain than what we assent unto from sense and reason. For God is so wise, that He cannot be deceived ; and so holy, that he cannot deceive, *Tit.* i. 2.

Hence faith is a full persuasion of the truths asserted by God.

Πέπεισμαι γὰρ, Rom. viii. 38.

Πεποιθώς αὐτὸ τοῦτο, Philip. i. 6.

Hence called **Πίστις**. To this agrees St. Paul's description, "Εστὶ δὲ πίστις, ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων, *Heb.* xi. 1.

Quest. 2. *What is it to believe in God?*

The Latins distinguish between *credere Deo* and *in Deum*.

Quid est credere in Deum? Credendo amare, credendo diligere.—*Aug. [Tract. xxix. in Joh.]*

Ille credit in Christum, qui et sperat in Christum, et diligit Christum.—*Id. [de Verbis Dom. Serm. lxi.]*

But the Greeks make no difference; for St. Basil explains Πιστεύομεν εἰς τὸν Θεόν, in the Nicene Creed, by Πιστεύομεν καὶ ὡρισθέντες ἐνα μόνον ἀληθίνῳ καὶ ἀγαθῷ Θεῷ.

And they say, Εἰς μίαν ἀγίαν, καθολικὴν καὶ Αποστολικὴν Ἑκκλησίαν.

{ הָאֱמִינֵי בַּיהוָה
הָאֱמִינֵי בְּנֵבֶיאָה } 2 Chron. xx. 20.

To believe in God here implieth,

1. Our persuasion and full assurance of God's existence and glory, *Heb. xi. 6*; and so of the truth of every Article.
2. Our public profession of it to the world, *Rom. x. 8, 9.*

This confession is necessary.

1. Because commanded, 1 *Pet. iii. 15.* And it is commanded, because it advances God's glory.
2. There are promises made to it, *Mati. x. 32, 33. Luke ix. 26.*
3. The frequent confession of our faith is an excellent means to confirm both ourselves and others in it.

Hence it hath been the constant practice of the Church, in all ages, to repeat the Creed in public devotions.

Quest. 3. *What necessity is there of our believing of this Article, That there is a God?*

1. It is the foundation of all our faith; for unless we believe in God, we can have no divine faith, that being grounded upon the testimony of God.
2. It is the foundation of all our religion, God being the only object of all our services and devotions, 1 *Cor. xv. 17.*
3. A firm belief of this Article is the strongest check against sin, *Gen. xxxix. 9. Ps. cxxxix. 6, 7.*

4. It is the greatest comfort in all conditions, *Ps. xxvii.*
13.
 5. A firm belief of this will confirm our faith in all the assertions, threatenings, and promises of God ; and so is the only way to get to Heaven.
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HEBREWS xi. 6.

He that cometh unto God, must believe that He is, and that He is a rewarder of them that diligently seek Him.

QUEST. 1. *What necessity is there of our treating of the existence of God?*

1. We live in an age full of Atheism and infidelity, many having had the impudence to deny God's existence and deride His worship.
2. Of them that profess to believe it, few do so really ; at least, few believe it so firmly as they ought.
3. Of them that do most firmly believe it, some may often have doubtful thoughts of it suggested by the devil.
4. Howsoever, this is the foundation of all religion ; and therefore we must take care to lay it deep, and fix it firmly in the minds of those committed to our charge, as without which it is impossible to build them up aright in their most holy faith.

Quest. 2. *What arguments have we to prove that God is ?*

1. From the order of causes ; for of every effect there must be a cause, till we come to the first and universal Cause of all things.

Every thing that is, was either made or not made ; if made, it must be made by something that was not made.

For every thing that is, is an argument that God is,
Rom. i. 20.

1. All things above us: sun, moon, stars, clouds, *Ps. xix. 1. Acts xiv. 16, 17.*
2. About us: men, trees, beasts, birds, &c.
3. Beneath us: the earth, flowers, plants.
4. Within us: our souls and bodies, *Zech. xii. 1.*
2. From the natural conscience that accuseth, or else excuseth men for their actions, *Rom. ii. 14, 15. Isa. xxxiii. 14.*
3. From the miracles wrought in all ages, which being above the power of natural causes, must needs argue a supernatural being, *Ps. xliv. 1; lxxii. 18.*
4. From the prophecy and predictions of things to come.
5. From the universal consent of all.

Nec ulla gens usquam est adeo extra leges moresque projecta, ut non aliquos Deos credat.—Senec. [Ep. cxvii.] Nulla gens tam fera est, nemo omnium tam immanis, cuius mentem non imbuerit Deorum opinio.—Cic. [Tusc. Disp. i. 13.]

So that this Article, *Credo in Deum*, is acknowledged by all.

Quest. 3. *What are we to believe concerning God?*

1. He is but One, *Deut. vi. 4. Isa. xliv. 6; xlv. 5, 6; xliv. 8.*
2. There be Three Persons in this Godhead, every one of which is that One Eternal God, *Matt. xxviii. 19. 1 John v. 7.*
3. That He is an absolute, independent, self-existing Being, *Ex. iii. 14;* therefore called, אֱלֹהִים, יְהָוָה, Θεός, from κύρως, anciently the same with ὑπάρχω and εἴμαι.
4. He is every where, and knows every thing, *Ps. cxxxix. 7. Heb. iv. 13.*
5. That He is Almighty, and can do whatsoever He pleases, *Matt. xix. 26.*
6. That by this almighty power He made, and still preserveth, all things, *Gen. i. 1. Acts xvii. 28. Matt. x. 29, 30.*

7. That all infinite perfections whatsoever are concentrated in Him, *Ps. xi. 7. Isa. xxx. 18; xl. 28. 1 Tim. i. 17. Ps. cxlvii. 5.*
8. He will reward all those that diligently seek Him.
 1. In this life.
 2. In that to come.

USE.

Is He so glorious a God ?

Then,

1. Love Him, *Deut. vi. 5.*
 2. Fear Him, *Jer. v. 22.*
 3. Trust on Him, *Ps. xxvii. 1.*
 4. Desire His favour and presence, *Ps. xlvi. 1, 2; xiii. 5.*
 5. Obey Him, *I Chron. xxviii. 9.*
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JOHN iv. 24.

God is a spirit.

QUEST. 1. *Wherefore is God said to be a spirit? And what conceptions are we therefore to have of Him?*

1. Being a spirit, He is a living substance; for though all living things be not spirits, every spirit is a living thing.

The soul and angels are spirits, therefore live, but not in themselves, *Acts xvii. 28.*

God lives in and of Himself, *John v. 26. Ps. xxxvi. 9.*

2. He is incorporeal, or without body, *Luke xxiv. 39.*

The Anthropomorphites and Audiarii of old, and so some new heretics, have asserted God to have a body, contrary to *Rom. i. 23. Isa. xl. 18.*

OBJECT. God is said to have an head, *Dan. vii. 9.* Face, *Ps. xxvii. 8; xxxiv. 6.* Eyes, *Ps. xxxiv. 15.* Hands, *Ps. xxxviii. 2. Acts iv. 28.* Mouth, *Matt. iv. 4.* Ears, *Ps. xxxi. 2.* Arms, *Ex. vi. 6. Isa. liii. 1.* Fingers, *Ex. xxxi. 18.* Bowels, *Isa. lxiii. 15.*

RESP. Ταῦτα ἀνθεωποπαθῶς μὲν λέγονται, θεοπρεπῶς δὲ νοοῦνται.
—[Athan. *Dialog. i. de S. Trin.*]

God in these things speaks after the manner of men, and to our capacity.

We see by the eye; by that, therefore, God signifies to us His omniscience, &c.

3. He cannot be felt, because no body.

OBJECT. *Acts xvii. 27.*

RESP. We cannot feel God Himself, but by His creatures. *Rom. i. 19, 20.*

4. He is Invisible, or cannot be seen, *Job ix. 11. 1 John iv. 12.* No man can see Him, *Ex. xxxiii. 20. 1 Tim. vi. 16.*

REASON.

God hath no body, shape, nor colour, and we cannot see our souls.

OBJECT. God appeared to Abraham, *Gen. xviii. 1;* and to Israel, *Deut. v. 24;* and others.

RESP. Not in any outward shape, but only by some manifestations of His glory, and special presence to them.

OBJECT. We shall see God, *1 John iii. 2. 1 Cor. xiii. 12.*

RESP. With our soul, not bodily eyes. Job saith, he shall behold God, *Job xix. 26;* that is, God the Son, in our nature, not in His own divine essence.

Quest. 2. *In what sense is God to be worshipped in spirit and in truth?*

Not as if no external rites were now to be used in His worship. Christ Himself lift up His eyes to Heaven, *John xvii. 1.* He kneeled down, *Luke xxii. 41.* Yea, fell on His face, *Matt. xxvi. 39.*

St. Paul kneeled, *Eph. iii. 14. Acts xxi. 5.* Confessing, praying, praising. Then the sacraments are external rites, yet necessary to be used.

We are therefore to worship in spirit and in truth; that is,

1. Not with types or shadows of things to come, as in the Old Testament, but according to the truth of them exhibited in the New, *John i. 17; xvii. 17.*

Οὐ διὰ συμβολῶν καὶ τύπων, ἀλλ᾽ ἡ φήσιν ὁ Σωτῆρ, ἐν πνεύματι καὶ ἀληθείᾳ.—*Euseb.*

2. Not under any bodily shape, because He *is a spirit.*

The Samaritans here spoken of, worshipped Him under the representation of a dove, upon Mount Gerizim: hence their worship is called עַבְדוּת זָרָה, *strange worship*, by the Jews.

This was not to worship *in truth*, *Rom.* i. 23, 25.

But we are to worship God only as a spirit, and so truly, not entertaining our gross conceits, or making any picture or image of Him, *Deut.* iv. 14, 15, 16.

3. We are to *worship Him*, not only with external, but likewise with internal, worship.

1. By performing all our devotions with our minds, as well as bodies, to Him, *1 Cor.* xiv. 15.
2. By preferring Him in our judgments before all things else, *Ps.* lxxiii. 25.
3. By submitting and bowing our wills to His, *Luke* xxii. 42.
4. By putting our trust and confidence always in Him, *Ps.* xxxvii. 3-6.
5. By devoting ourselves wholly to His service, and to the obedience of His commands, *1 Sam.* xv. 22.

USE.

Worship God thus, *in Spirit and in truth.*

Consider,

1. This is the only worship that is acceptable in His sight, *Isa.* i. 11, 12.
2. That is agreeable to His nature; for He is a spirit, and knows the heart, *Ezek.* xxxiii. 31.

DEUTERONOMY vi. 4.

Hear, O Israel, the Lord our God is one Lord.

QUEST. 1. *How doth it appear that there is but one God?*

1. From Scripture, *Deut.* iv. 35. *Ps.* xviii. 31. *Isa.* xliv. 6, 8; xlvi. 9. *Eph.* iv. 6. *1 Cor.* viii. 4, 6.
אחד שאין יהוֹר אחר כמוהו בעוֹלָם.—Maimonid. [de Fund. Leg. i. 4.]

2. From reason. Even from the essential properties of God, which can belong but to One; as there can be,

 1. But One Infinite Being,
 2. One chiefest Good,
 3. One Omnipotent. If One can do all things, what can there be for any other to do?
 4. One יְהוָה, One Being of beings, from whom all other beings proceed, and upon whom they depend.
 5. We are commanded to love this One Lord with all our hearts, *Deut.* vi. 5. *Mark* xii. 29, 30.

Veritas Christiana destricte pronunciavit, Deus si non unus est, non est.—Tertull. [adv. *Marcion.* i. 3.]

The Heathen philosophers saw this by the light of nature.

Unus non numero sed universitate.—Ruff. [in *Symbol.* § 5, p. ccii.]

Quest. 2. *Why then is God in Scripture usually called by a name of the plural number, as here, יהוה אֱלֹהִים וּבָרָא אֱלֹהִים אֱחָד, so frequently elsewhere?*

To denote, that though there is but One God, there is a plurality of Persons, every one of which is this One God.

The first plural number is three; and therefore a Trinity seems to be implied in the word.

Quest. 3. *What ground have we to believe this great mystery, that there are Three Persons in the Godhead?*

This cannot be proved from reason, but only from Scripture.

1. From the Old Testament, *Gen.* i. 1, 2, 3. *Ps.* xxiii. 6. *Gen.* xix. 24, מֶלֶךְ יְהוָה. 2 *Sam.* xxiii. 2. *Num.* vi. 24, 25, 26. *Isa.* vi. 3.
2. From the New Testament, *Matt.* iii. 16, 17.

Pater auditur in voce, Filius manifestatur in homine, Sp. S. dignoscitur in columba.—August. [in *Joh.* Tr. vi. tom. iii. p. 2.]

Voce Pater, natus corpore, flamen ave.

Matt. xxviii. 19. *John* xiv. 26; xv. 26; xvi. 13, 14. *Luke* i. 35. *2 Cor.* xiii. 14. *1 John* v. 7.

This further appears, in that the Scripture asserts Three Persons to be God.

1. The Father.

2. The Son.

John i. 1, 2, where it is said, He made all things; as,
Col. i. 14, 15, 16.

John xx. 28.

Acts xx. 28.

1 Tim. iii. 16.

1 John v. 20.

Rom. ix. 5.

Philip. ii. 6, 7.

3. The Holy Ghost is also plainly asserted to be God.

Acts v. 3, 4.

1 Cor. vi. 19.

Yet these three all are One God, *1 John* v. 7. *Kai οὗτοι οἱ τρεῖς ἐν εἷστι.* *1 Cor.* xii. 4, 5, 6.

This hath been the constant doctrine of the Church in all ages.

Christ was also believed, *ὑμοῦ δόσιος.*

[*Christum et spiritum et substantiam esse Creatoris, et eos qui Patrem non agnoverint, nec Filium agnoscere potuisse, per ejusdem substantiae conditionem.*—*Tertull. adv. Marcion.* iii. 6. Cf. *Bull. Def. Fid. Nic.* ii. 7.]

Quest. 4. *What necessity is there of our believing this Article?*

1. It is necessary to our right believing in the true God, the Father Almighty; for he that doth not believe in Him, as He is revealed, doth not believe in Him aright, *John* xvii. 3.

2. It is necessary to distinguish us from Jews, Turks, and Heathens.

3. It is necessary to confirm our faith in Christ's merits and mediation for us, *Heb.* x. 4.

Quest. 5. *What use are we to make of this truth?*

1. It should stir us up to more thankfulness to God.

1. For revealing this great mystery to us, *Matt.* xi. 25.

2. For sending this His Son to die for us, *John* iii. 16.

Rom. v. 8. *1 John* iv. 9, 10.

2. It should teach us to honour and worship the Son and Holy Ghost as God, *John v. 22, 23. Heb. i. 6.*
 1. To love Him, *Matt. x. 37. 1 Cor. xvi. 22.*
 2. To pray to Him, *Acts vii. 59.*
 3. To praise Christ, *Rev. v. 13, 14.*
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PSALM cxlv. 3.

Great is the Lord, and greatly to be praised; and His greatness is unsearchable.

בָּרוּל יְהוָה וּמִתְהַלֵּל מְאֹד וּלְגַדְלָה אֵין חַקֵּר

QUEST. 1. *What is the meaning of the name here given to God, יהוָה?*

It signifies essence or being, and so is the most proper or essential name of God, *Ex. vi. 3; iii. 14. 'O אֶלְךָ רָאשׁוֹן, Ps. lxviii. 4; lxxxiii. 18. κύριος* and so it denotes,

1. His simplicity, without parts, mixture, or composition ; without faculties, habits, or qualities. Nothing in God, but what is God, His essence ; therefore His properties are not distinct,
1. From His essence ; for then He would be compounded, and His properties are not finite, for infinitude is one, yea, the property of all His properties ; they could not be infinite if diverse from His essence ; for then there would be two, yea many, infinites.
2. Nor from one another ; for then they must be distinguished from His essence, and He compounded.

But the properties of God are only the several apprehensions we have of God according to the several manifestations He maketh of Himself to us, *1 John i. 5. John xiv. 6.*

Hence God is all and every perfection in Himself; wisdom, goodness, power, &c., which, as in God, may be predicated upon Him, and on one another, not as we conceive them.

2. It denotes His immutability or unchangeableness ; for He that is a pure and simple Being cannot admit of any change ; as appears,
 1. From Scripture, *Jam.* i. 17. *Ps.* xxxiii. 11. *Isa.* xlvi. 10. *Heb.* vi. 17, 18. *Num.* xxiii. 19.
 2. From reason.
 1. He cannot be changed from any thing, either within Him or without Him.
 2. Neither to the better, the worse, nor the like.

OBJECT. God is said to repent, *Gen.* vi. 6. *Ex.* xxxii. 14.

RESP. This is spoken of God only after the manner of men, as Moses spake to Him, *Ex.* xxxii. 10, 11.

USE.

This should,

1. Inflame our love and affections to God, as one in whom is all good, all perfections.
2. Confirm our faith in Him and His promises, *John* xiii. 1.
3. Make us fear His threatening, because He is unchangeable.

Quest. 2. *In what sense is God said to be great?*

Not in quantity, nor quality, but it denotes,

1. His immensity, the greatness of His being, whereby He is every where, containing all things, and yet being contained of nothing, *1 Kings* viii. 27. *Ps.* cxxxix. 7. *Isa.* lxvi. 1. *Jer.* xxiii. 23, 24.

But how then is God said sometimes to be near ? As *Isa.* iv. 6.

Because He then shews Himself and his favour more, *Deut.* iv. 7.

2. It denotes His eternity, or the greatness of His duration, without beginning of time or end of days, *Ps.* xc. 2. *Isa.* xli. 4; xliv. 6. *Rev.* i. 8, 17.

This is also plain from His name, *Ex.* iii. 14.

Τὸ δὲ, ὁ ὄν, τοῦ ἀεὶ εἶναι σημαντικόν ἐστι, καὶ τοῦ ἀνάργχως εἶναι καὶ τοῦ ὄντως εἶναι καὶ κυρίως.—*Chrys.* [in *Joh. Hom.* xv. tom. ii. p. 614.]

Quid est, Ego sum qui sum, nisi, Æternus sum ? Quid est, Ego sum qui sum, nisi, mutari non possum ?—Aug. [Serm. vii. tom. v. p. 40.]

Quest. 3. What use are we to make of this His immensity and eternity?

1. That God is to be praised and adored before all things else; being so infinitely above all things, *Isa. xl. 15. Rev. vii. 12.*
 2. That we are to make no pictures or images of Him, not so much as in our minds; because He is infinitely above and beyond all things that we can conceive, *Rom. xi. 33.*
 3. That if we be but holy, and have Him our friend, we need not fear any thing. *Ps. xxvii. 1, 2, 3; xxxvii. 3, 4, 5.*
 4. How dreadful a thing is it to sin, and so to fall into the hands of so great a God, *Heb. x. 31.*
 5. He being Eternal, is able to torment the wicked, and to glorify the righteous, unto all eternity.
 6. Be fearful to offend, and careful to please, so great a God, who is always with you.
 7. Be constant in performing your devotions to Him, *Ps. cxxii. 1;* and that with reverence, *Heb. xii. 28.*
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1 JOHN iv. 16.

God is Love.

QUEST. 1. In what sense is God said to be Love?

1. Not as if He had any such passion of love as we have.
2. But by reason of His extraordinary kindness and favours to every thing that is; from whence He is called, not only loving, but *Love* itself, *1 John iv. 8;* as Light, *1 John i. 5;* and so all perfections in the abstract.

Quest. 2. Whom doth God thus love?

1. Himself; as the fountain of all goodness.
2. His Son, *John iii. 35. Matt. iii. 17. John xvii. 24;* because He is His express image, *Heb. i. 3, Χαρακτής τῆς ὑποστάσεως αὐτοῦ.*

3. Mankind; as bearing His image, *Gen.* i. 26. *Col.* iii. 10. Hence God is called Φιλάνθρωπος; and His φιλανθρωπία, as well as His χειροτότης, is spoken of, *Tit.* iii. 4.

Quest. 3. *Wherein doth His love to mankind appear?*

1. In His taking care of all, *Matt.* v. 44, 45, 48.
2. Especially in sending His Son to redeem us, *John* iii. 16; *1 John* iii. 16.

The greatness of which *love* appears,

1. In the dignity of the Person that died for us, *1 John* iv. 9, 10.
2. In the unworthiness of those for whom He died, *Rom.* v. 8.
3. In the greatness of the benefits we receive from it, *Tit.* iii. 4, 5, 6.

Quest. 4. *Doth God love all men alike?*

1. No. He loveth wicked men only with a general love. As they are His creatures, He takes care of them in this world; but as wicked, He hateth them, *Ps.* v. 5. *Hos.* ix. 15.
2. Those who are truly pious He loveth with a special love, *Prov.* viii. 17. *Ps.* ciii. 11, 12, 13.

Quest. 5. *What use are we to make of this?*

1. Seeing God is Love, we ought to love Him above all things, *Deut.* vi. 5.
2. We should imitate Him, *Matt.* v. 48.
 1. In loving our enemies, *Matt.* v. 45.
 2. In loving all our brethren, and one another, *1 John* iv. 11, 20.
3. In having a greater love for those who are holy than for others, *Gal.* vi. 10.
3. Hence we should put our whole trust and confidence in God for our salvation: He having loved us while enemies, how much more if we love Him, *Rom.* v. 10.

EXODUS xxxiv. 6.

The Lord, the Lord God, merciful and gracious.

יְהוָה יְהוָה אֱלֹהִים וּמָכִינִים

Merciful.

Quest. 1. *What is the mercy of God?*

It is that perfection whereby He is always ready to assist His creatures in misery, *Lam.* iii. 22.

Distinguitur misericordia ab amore; quia amor fertur in bonum quatenus bonum, misericordia in bonum quatenus miserum, sive cum miseriâ conjunctum.

This His mercy is like His other perfections, exceeding great and infinite, *Ps.* ciii. 8, 9, 10. *Num.* xiv. 18. *Ps.* cxlv. 8; lvii. 10. *Eph.* ii. 4.

He is the Fountain and Father of mercy, *2 Cor.* i. 3.

Quest. 2. *To whom is God merciful?*

1. To mankind in general, *Ps.* cxlv. 9.

1. In granting them life and continuance upon earth, notwithstanding their sins, *Lam.* iii. 39. *Ps.* lxxxvi. 13.

2. In delivering them out of their troubles in distresses, *Ps.* cvii. 1, 6, 7, 8, 13, 14.

3. In easing them of their pains, curing their distempers, and granting them health and strength of body, *Ps.* ciii. 1, 2, 3, 4.

4. In giving us all things necessary for life and godliness, *Matt.* v. 45. *Ps.* cxlvii. 8; cxlvi. 7, 8, 9; cxxxvi. 23–26.

5. In sending His Son to be our Saviour, *John* iii. 16. *Tit.* iii. 4, 5. *Ezek.* xxxiii. 11.

2. He is in a special manner merciful to those that love and fear Him, *Ps.* ciii. 11, 12, 13. *Neh.* i. 5. *Luke* i. 50.

1. In pardoning their sins, *Ps.* lxxxvi. 5. *Heb.* viii. 12. *Luke* i. 77, 78.

2. In mortifying their lusts, and quickening them to newness of life, *Eph.* ii. 4, 5.
3. In assisting them in the performance of all their duties, and the exercise of all true grace and virtue, *1 Cor.* vii. 25. *2 Cor.* iv. 1.
4. In supporting them under all their troubles, *Ps.* xciv. 17, 18, 19; and blessing and sanctifying them to them, *Heb.* xii. 10, 11. *Ps.* cxix. 67, 71.
5. In bringing them at last to Heaven, *Tit.* iii. 5, 6, 7.

Quest. 3. *What uses are we to make of God's mercy?*

1. We must not abuse it to licentiousness.
2. We should imitate Him in being merciful to one another, *Luke* vi. 36.
 1. Pardoning others' injuries.
 2. Pitying their miseries.
 3. Relieving their necessities.
3. We must attribute all the good things we have to the mercy of God.
4. It should teach us to love, fear, and praise Him.
 1. To love Him, *Ps.* cxvi. 1. *Luke* vii. 47.
 2. To fear Him, *Ps.* cxxx. 4.
 3. To praise Him, *Ps.* lxxxvi. 12; ciii. 2, 3, 4; cxxxvi. 1, 2, 3, &c.
5. We must trust and hope in His mercy, *Ps.* xxxiii. 18; lii. 8; cxlvii. 11; and that presently.

Consider,

1. God's mercies are much greater than our miseries.
2. They are sealed to us by the blood of Christ.
3. Hoping and trusting in His mercy is the principal way whereby to obtain it.
4. His mercy is only for this life, *John* ix. 4. *Heb.* ix. 27. *2 Cor.* v. 10.

EXODUS XXXIV. 6.

Gracious, long-suffering.

רְחִيم וַתֵּפֶן אָרֶף אֲפִים

QUEST. 1. *In what sense is God said to be Gracious?*

1. Because He is lovely and amiable in Himself, *John* i. 14. *Luke* iv. 22. *Col.* ii. 9. All rational creatures do therefore desire Him.
2. Because He is favourable to His creatures beyond their deserts, *Rom.* xi. 6.

Quest. 2. *Wherein doth God shew Himself thus Gracious to mankind?*

In our salvation, which wholly and solely proceeds from, and is grounded upon, His grace, as the sole beginner, carrier on, and perfecter of it. *Tit.* ii. 11. *Eph.* ii. 5, 8.

It is of His grace only,

1. That He sent His Son to be our Saviour, *John* iii. 16. *Rom.* v. 8.
2. That He sent His Apostles to preach the Gospel, *Gal.* i. 15, 16; *Eph.* iii. 8, 9.
3. That He hath called us to the knowledge of His Gospel, *2 Tim.* i. 9.
4. That He enables us to do any thing that is truly good, *Philip.* ii. 13. *Rom.* xii. 6. *Acts* xviii. 27. *Eph.* ii. 8.
5. That we are kept from sin, and from being overcome by temptations, *2 Cor.* xii. 9.
6. That our sins are pardoned, and our persons justified and accepted before God, *Rom.* iii. 24; v. 18, 19, 20. *Tit.* iii. 5, 6, 7.
7. That we persevere to the end, and so at length get to Heaven, *Jer.* xxxii. 40. Hence Heaven itself is called grace, *1 Pet.* i. 13.

Quest. 3. *What use are we to make of this?*

1. Turn not this grace to wantonness, *Jude* 4.
2. Whatsoever good you do, ascribe it to the grace of God, *1 Cor.* iv. 7.
3. Depend on the grace of God for all things referring to your everlasting welfare, *2 Thess.* ii. 16.
4. Carry yourselves as those who are partakers of the grace of God, *2 Tim.* ii. 1.

II. *Long-suffering.*

אָמֵן אַרְךָ, slow to anger, *Ps.* ciii. 8; cxlv. 8. *Long-suffering*, *Num.* xiv. 18. *Jer.* xv. 15, אָמֵן אַרְךָ? *Mακρόθυμος*, LXX.

Quest. 1. *Wherefore is God said to be Long-suffering?*

1. Because He defers His wrath, and doth not punish us so soon as we deserve, as in the old world, *Gen.* vi. 7. *1 Pet.* iii. 20. And all mankind, born in sin, *Ps.* li. 5.
2. Because, in the midst of judgment, He remembers mercy, and doth not punish us so much as we deserve, *Ezra* ix. 13.
3. Because He gives us the space and means of repentance, that so we may escape punishment, *2 Pet.* iii. 9. *Isa.* xxx. 18.
4. Because, upon our repentance, He doth not punish us at all, *2 Sam.* xii. 13. *Jonah* iii. 10. *Ezek.* xviii. 30. *Isa.* lv. 7.

Quest. 2. *What use are we to make of this the long-suffering of God?*

1. Abuse it not to the hardening yourselves in sin, *Eccles.* viii. 11, 12, 13.
2. Imitate God, in being *long-suffering* to one another, as He is to you, *Col.* iii. 12. *Eph.* iv. 2. *Gal.* v. 22. *2 Tim.* iii. 10.
3. Let this *long-suffering* of God lead thee to repentance, *Rom.* ii. 4.

EXODUS xxxiv. 6.

Abundant in goodness and truth.

רְבִّחַסֵּד וְאֶמֶת

QUEST. 1. *What is the goodness of God?*

An essential property in God, whereby we apprehend Him infinitely good in Himself, and to all His creatures, *Ps. cxix. 68.*

1. He is infinitely good in and of Himself, yea, *goodness itself*, the *summum bonum*, *Matt. xix. 17.* For,
 1. All desirable perfections whatsoever are united in Him, all things that can any way conduce to the making Himself or us happy, *Ps. cxliv. 15; xxxiv. 9.*
 2. Hence He is so good as to be able to satisfy all our desires, *Ps. lxxiii. 25; iv. 6, 7; xvi. 11; xvii. 15.*
 2. He is infinitely good unto all His creatures, *Ps. cxix. 64, חֶסֶד.* *Ps. cxlv. 9.*
 1. It is from Him that any of us are good or holy, and conformable to His nature, *Jam. i. 17.*
 2. It is from Him that we do any thing that is good, *1 Cor. iv. 7.*
 3. It is from Him that we have any thing that is good, *Acts xvii. 25.*

Quest. 2. *What use are we to make of the goodness of God?*

1. Seeing He is so good, we must never lay the fault on Him, nor complain of Him. He cannot be the author of sin.
2. Hence we should be ashamed and afraid to offend Him, *Isa. i. 2, 3.*
3. We should put our whole trust and confidence in Him, *Ps. ix. 10.*
4. We should love Him above all things, *Matt. xxii. 37;* which, if we do, He is so good that He will make all things good to us, *Rom. viii. 28.*

5. We should make it our business to get His love and favour, for then we shall have all good things, *Ps. cxlii. 5. Isa. Iv. 6.*

And truth.

God's mercy and truth do ordinarily go together, *Ps. xxv. 10; lvii. 3; lxi. 7; lxxxvi. 15; lxxxix. 14.* Mercy and truth meet together, *Ps. lxxxv. 10.* But both by Christ, *John i. 17.*

Upon these two all our hopes depend.

We have no hopes of mercy but from His word, nor certainty of His word but from His truth.

Quest. 1. *What is that truth wherein God is said to abound?*

Not metaphysical or logical, but moral veracity. He is said to be *abundant in truth;*

1. Because He always thinks of, or apprehends, every thing as really it is, *Heb. iv. 13.*
2. He always speaks as He thinks, *Tit. i. 2. Heb. vi. 18.* Hence whatsoever God saith in Scripture is infallibly true, *Ps. cxix. 151, 160.*

All His assertions,

1. Historical, howsoever miraculous;
2. Doctrinal, how much soever beyond our thoughts and reason, *1 John v. 7. John i. 14.*
3. He always acts both as He thinks and speaks,
 1. In His predictions, *Ex. xii. 41. Jer. xxv. 11, 12. 2 Chron. xxxvi. 21. Ezra i. 1. Matt. v. 18;*
 2. In His threatenings, *Gen. vi. 7. Matt. xxiv. 2.*
 3. In His promises, *Gen. iii. 15: xl ix. 10. Dan. ix. 24.*

Quest. 2. *What use is to be made of this?*

1. It should confirm our faith in all the Articles of the Christian religion, *1 John v. 10.*
2. Make us afraid of sin, because all God's threatenings against us will most certainly be executed, unless we repent, *Luke xiii. 3.*
3. Make us trust and confide more firmly in the promises of God, *Heb. xiii. 5, 6. Matt. vii. 7. Isa. Iv. 7. Matt. xi. 28. Rev. ii. 21.*

EXODUS xxxiv. 7.

Keeping mercy for thousands.

1. FOR thousands of persons, *Rev.* vii. 4, 9.
2. To thousands of generations.

נָצֵר חֶסֶד לְאַלְפִים, as after is mention of three or four generations: whence R. Sal. observes, God's mercy is represented as five hundred times greater than His severity; for this is but four, that for two thousand generations at least.

נְשָׁא עֹז וְפָשֻׁעַ וְמַשְׁאָה. 1. Perverseness; 2. Rebellion, as *Isa.* i. 2. חַטָּאת, mistake, or error.

Quest. 1. *What is sin?* Ἀνομία, *1 John* iii. 4.

In it is,

1. A contrariety to God's law, whereby it leaves a blot on the soul.
2. An offensiveness to His majesty, *Ps.* evi. 29.
3. Hence it deserves death, *Rom.* vi. 23.
4. Whereby every sinner is obliged to suffer death, *Rom.* iii. 19.

Quest. 2. *What is forgiveness of sin?*

A discharging us from our guilt or obligation to punishment, *2 Sam.* xii. 13.

1. God only can pardon sin: because it is done against Him, *Ps.* li. 4.
2. He will not do it without satisfaction.
3. We cannot satisfy for our sins, because committed against an infinite God.
4. It is only therefore upon the account of Christ and His sufferings that our sins are pardoned, *Isa.* liii. 5, 6. *Rom.* v. 8, 9. *Col.* i. 14. *1 Tim.* ii. 5, 6, 7.

Hence it is here added, *And will by no means clear the guilty*, without satisfaction.

Quest. 3. *How may we partake of this mercy?*

1. Repent: for,

1. Without repentance there is no pardon, *Ezek.* xviii. 30. *Luke* xiii. 3.
2. They that repent shall certainly be pardoned, *Isa.* lv. 7. *Ezek.* xviii. 21, 22, 27, 28. *Acts* viii. 22.
3. That repentance, upon which our sins are pardoned, must be sincere:

Consisting,

1. In a hearty sorrow and contrition for our sins past, *Ps.* li. 2, 3, 4; xxxviii. 18.
 2. In a real abhorrence and detestation of sin at present, *Ps.* cxix. 113.
 3. In steadfast purposes and resolutions against sin for the future, *Ps.* xxxix. 1; xvii. 3.
 4. In sincere endeavours to perform those resolutions, by forsaking sin, *Ezek.* xxxiii. 11.
 5. In turning unto God, *Joel* ii. 12, 13. *Jer.* iv. 1. *Zech.* i. 3.
2. Believe in our Lord Jesus Christ, *Acts* xvi. 31.

For,

1. There is no pardon without Him, *Acts* iv. 12. *Matt.* i. 21.
2. Nor by Him, without believing in Him, *John* iii. 18. *Rom.* iii. 20, 26.

Hence,

1. Consider your sins.
 2. Repent of them.
 3. Trust on the promises of God, and believe on the merits of His Son for pardon, and you shall have it.
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PSALM cxlvii. 5.

His understanding is infinite.

QUEST. 1. *What are we to conceive by the understanding of God?*

It is that property of God whereby we apprehend Him to

understand Himself, and of and by Himself, all things else, together with the reasons of them, *Job* xii.13. *Prov.* viii.14. So that by it we apprehend God,

1. To be Omnipotent, All-powerful; that is, thoroughly acquainted with all and every thing that ever was, or is, or will be, or can be.

This is plain,

1. From Scripture, *Heb.* iv.13. *Matt.* x. 29. *Ps.* cxxxix. 2, 3, 4. *John* xxi. 17.
2. From reason; for God made and preserves, and therefore must needs know all things, *Gen.* i. 31. *Ps.* cxxxix. 15, 16.
2. He gives knowledge to other things, *Gen.* ii. 20. *1 Kings* iv. 33. *Ps.* xciv. 10.
3. That He is infinitely wise, *Rom.* xvi. 27. *1 Tim.* i. 17. *Job* xii. 12, 13.

This appears,

1. From His wise contrivance of the world, and the constitution of all secondary causes under Him.
2. From His government of the world, and the management of all things, so as to make them concur to His own glory, *Ps.* lxxvi. 10.
3. From His redemption of mankind, by the death of His Son, *Rom.* xi. 33.

Quest. 2. What use are we to make of this?

1. We should hence learn to admire the wisdom and knowledge of God, who knows all things, not by species or notions abstracted from the things themselves, but by His own essence, which is the perfect idea of all things; and therefore He knew all things that are, before they were, even from eternity.

And that, too, not by succession, one thing after another, but altogether with one simple act.

2. This should make us drive all hypocrisy from us, and have as great a care of our hearts as we have of our outward actions; forasmuch as He knoweth one as well as another, *Gen.* vi. 5. *Ps.* xciv. 11; cxxxix. 2. *Jer.* xvii. 9, 10. *1 Chron.* xxviii. 9.
3. Hence we should learn to put our whole trust and

confidence on Him, as knowing that though we do not, yet He knows how to preserve us, and what is best for us, 2 Pet. ii. 9.

4. Hence we should always live as under the eye of God, Ps. cxxxix. 7.
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PSALM cxlv. 17.

The Lord is righteous in all His ways.

צדיק יְהוָה בְּכָל־דְּرָכָיו

QUEST. 1. *What is righteousness, as attributed unto God?*

It is that perfection whereby we apprehend God as pure and free from sin, hating iniquity, and giving to every one according to their deserts, Ps. xi. 7. Deut. xxxii. 4. 2 Tim. iv. 8. Gen. xviii. 25. Indeed, He is so righteous, that His will and nature is that eternal law of righteousness, which is the rule of all justice and goodness in the creatures; so that it cannot be so properly said, that He wills a thing because it is just and good, as that it is therefore just and good because He wills it.

Quest. 2. *How is this justice of God to be distinguished in our apprehension?*

1. There is His disposing justice, whereby, as God, He orders and disposeth all things justly and exactly, according to His own will and wisdom.
2. His distributing justice, whereby He distributeth His rewards and punishments according to every one's deserts, loving goodness and hating iniquity, Hab. i. 13.

Affectus attribuuntur Deo secundum effectus.—Ezek. xviii. 25.

Quest. 3. *How doth it appear, that God in His own nature is so righteous that He cannot but punish sin?*

1. From Scripture, *Ex. xxxiv. 7. Ps. xlv. 7; v. 5; vii. 11, 12.*
2. From reason.
 1. Sin is contrary to His nature, and therefore He cannot but naturally hate and punish it, *Isa. i. 13, 14.*
 2. Reason and the light of nature dictate this to all mankind, even to the Heathens themselves, *Rom. ii. 15.*
 3. His judgments upon wicked men in all ages do demonstrate it; as His drowning the old world, destroying Sodom and Gomorrah, &c.
 4. This appears also from the image of God stamped upon mankind, *Eph. iv. 24.*
 5. From the last judgment, *Acts xvii. 31. 2 Thess. i. 7, 8, 9. Acts xxiv. 25.*
 6. From the death of Christ, which shews, that He would not pardon sin without satisfaction made to his justice for it, *Matt. xx. 28. Rom. iv. 25; v. 10. 1 John ii. 2.*

Quest. 4. *Why is God said to be righteous in all his ways?*

Because He is righteous in all He wills, speaks, or doth.

I. In His will. Whatsoever He wills is just; yea, therefore just, because He wills it, *Eph. i. 11.*

II. In His word.

1. Delivering nothing in it but what is certainly true.
2. Fulfilling whatsoever He there,
 1. Foretells, *Matt. v. 18.*
 2. Threatens, *Jer. li. 29.*
 3. Promises. In which there being an obligation, though not of God to us, yet of God to Himself, so that He is *Sibi debitor*, He will certainly and justly perform them all, *1 John i. 9. Heb. vi. 10. 2 Thess. i. 6, 7.*

III. In His works.

1. In punishing the wicked, *Ps. xi. 5, 6.*
2. In rewarding the righteous.

OBJECT. But how comes it to pass, then, that the wicked are often in a better outward condition than the righteous?

Ans. This hath been a great stumblingblock in all ages, *Ps. lxxiii. 2, 3. Job xxi. 7, &c.*; but is certainly a great instance of God's justice and fidelity to His promise, and an argument of His love to them, *Heb. xii. 6. Ps. cxix. 71.*

We shall certainly have cause to bless God to eternity for our afflictions, as much, if not more, than for all our prosperity.

Quest. 5. *What use to be made of this?*

1. Then we should not repine at any providence of God, *Lam. iii. 39.*
2. Have a care of sin, as that which God will one day most certainly punish, *Eccles. xi. 9.*
3. Trust and believe in the promises of God, for they will most certainly be fulfilled, *Tit. i. 2. Heb. vi. 18; xiii. 6.*
4. Imitate God in being righteous yourselves, *Ps. xi. 7.*

GENESIS xvii. 1.

I am the Almighty God.

אֵל שָׁמֶן

QUEST. 1. *In what sense is God said to be Almighty?*

1. Because He hath all power or authority over all things : 'Εξουσία, *potestus*, as *Luke xii. 5, Ἐξουσίαν ἔχοντα. Acts i. 7, Ἐν τῷ ιδίᾳ ἐξουσίᾳ.*

Hence He is called, אֵל שָׁמֶן, Κύριος, Δεσπότης, Παντοκράτωρ, the word in the Creed.

In this sense God is *Almighty* :

1. In respect of the object. He hath power and authority over all things, *Deut.* x. 14. *1 Chron.* xxix. 11, 12.
2. In respect of the manner. As He hath power over all things, so He hath all power over every thing, *Jer.* xviii. 6. *Rom.* ix. 20, 21.
3. In respect of the duration. He hath all power over all things, at all times, yea, before, in, and after all times, *1 Tim.* i. 17. *Ps.* cxlv. 13.
2. He is said to be *Almighty*, because He can do all things whatsoever Himself pleaseth.

Neque ob aliud [veraciter] vocatur omnipotens, nisi quoniam quicquid vult potest.—Aug. [Enchir. ad Laur. de Fide, c. 96, tom. vi. p. 231.]

Deo nihil est impossibile nisi quod non vult.—Tertull. [de Carn. Christ. c. 3.]

This is plain,

- I. From Scripture, *Ps.* exxxv. 6. *Luke* i. 37. *Matt.* xix. 26. *Rev.* iv. 8; xix. 6.

II. From reason.

1. He must needs be *Almighty*, seeing He is the fountain of might. There is no power but what comes from Him; therefore none but what is in Him, *Rom.* xiii. 1. *John* xix. 11. *Acts* xvii. 28.
2. There can be no resistance, no opposition made against Him, to hinder what He designs, 2 *Chron.* xx. 6. *Job* ix. 12. *Isa.* xiv. 27. *Dan.* iv. 34, 35.
3. There is no end, no limits of His power, but whatsoever He doth or hath done, He is still able to do infinitely more, *Job* xlvi. 1, 2.

He could create new worlds; make more stars or creatures.

Of stones, raise up children to Abraham, *Luke* iii. 8.

Send legions of angels, *Matt.* xxvi. 53.

Subdue all things to Himself, *Philip.* iii. 21. *Eph.* iii. 20.

Quest. 2. *Is there nothing but what God can do?*

1. Nothing but what implies a contradiction.
Either,
 1. Directly, as for a thing to have been, and not to have been.

2. Indirectly or consequentially, as that one body should be in two places, or two bodies in one place, at the same time.

So to lie, *Tit.* i. 2. *Heb.* vi. 18. To deny Himself, *2 Tim.* ii. 13. To sin, *Hab.* i. 13. Where, though the words be not contradictory, the sense is. For to say, God lies, &c., is as much as to say, God is not God ; for these are all imperfections.

2. Though God cannot do what implies a contradiction, yet He is truly said to be able to do all things, for that is not properly doing, but suffering ; to lie, to die, &c., is to suffer. And again : One part of a contradiction is always false ; and therefore should God do that, He would suffer Himself to be destroyed, He being Truth itself.

Dicitur omnipotens faciendo quod vult, non patiendo quod non vult.—Aug. [Civ. D. v. 10.]

3. He is not the less Omnipotent because He cannot do such things, for He therefore cannot do them because He is Omnipotent : so that the doing of them would argue impotence ; the not being able to do them argues His Omnipotence.

Multa non potest et omnipotens est, et ideo omnipotens quia ista non potest.—Aug. [Serm. de Symb. tom. vi. p. 548.]

Quest. 3. *What use are we to make of this?*

Is God Almighty ?

1. Then submit to His will and pleasure, *Isa.* xlvi. 9. *Ps.* xxxix. 9.
2. Fear him, *Jer.* v. 22. *Matt.* x. 28. Remember the old world, the Egyptians, Korah, Dathan and Abiram, Sodom and Gomorrah, Lot's wife, Nebuchadnezzar, Belshazzar, Herod ; and fear none but Him.
3. Then trust on Him, and in these promises He hath made unto us, *Rom.* iv. 20, 21. *2 Tim.* i. 12.

Remember Noah, Joseph, the Israelites at the Red Sea and in the Wilderness, the Three Children, Daniel in the den, Jonah, Peter.

4. This should excite and encourage us to pray continually unto God, as one who is able to supply all our wants, and to do whatsoever we desire, yea, and infinitely more, too, *Eph.* iii. 20.
 5. Is God *Almighty*? Then walk before Him, and be perfect, or sincere, תְּמִימָם. *James* iv. 12.
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GENESIS i. 1.

In the beginning God created the heaven and the earth.

WE have already treated of God's

Existence,
Spiritual essence,
Unity,
Greatness,
Love,
Mercy,
Grace,
Long-suffering,
Goodness,
Truth,
Wisdom,
Justice and power.

Creation is a great article of faith, *Heb.* xi. 3.

I. Here is the agent or efficient cause, God, אלֹהִים, Father, Son, and Holy Ghost.

Father, 1 *Cor.* viii. 6.

Son, 1 *Cor.* viii. 6. *John* i. 3, 10. *Col.* i. 16. *Heb.* i. 2, 10.

Holy Ghost, *Ps.* xxxiii. 6, גָּבְרִיתָ פַּיּוֹ. *Job* xxvi. 13. *Gen.* i. 2.

II. The object: *heaven and earth*: that is, all the world, or all things that had any beginning; as *Col.* i. 16.

So the phrase, *heaven and earth*, is always used in Scripture, there being no one word in the Hebrew that signifies the world.

עַמְיוֹשָׁבִי חֶלְלָה is rendered world, *Isa.* xxxviii. 11; but there the *Targum* hath it, נַחֲבֵי אָרָעָא, the inhabitants of the earth, as the place also requires it should be translated.

So תָּבֵל is never any more than οἰκουμένη, the habitable world.

So it is rendered by the LXX. in *Ps.* ix. 8. where also the *Targum* hath אָרָעָא, the Arabic the same; and amongst the Greeks, too, till Pythagoras.

Πυθαγόρεας πρῶτος ὀνόμασε τὴν τῶν ὅλων περιοχὴν κόσμον, ἐκ τῆς ἐν αὐτῷ τάξεως.—*Plutarch [de Plac. Philos. ii. 1]*. Hence *Mundus*.

III. The act. He *Created*: that is, made all things of nothing. Though the word בָּרָא doth not evince this, it being ordinarily in Scripture joined with עָשָׂה and יָצַר; yet,

1. This is plain from the manner of the creation, because it was by His Word speaking, *Gen.* i. 3, &c. So *Rom.* iv. 17. *Heb.* xi. 3.
2. From the word בָּרָאשִׁית, in the beginning; for if in the beginning, then before any thing was begun, or had any being, out of which the world could be produced.

To say God made all things of something is a contradiction.

IV. The time when. In the beginning of all time, before which there was nothing but eternity.

V. The end. For the glory of God the Creator, *Prov.* xvi. 4.

He in the creation shewed forth the glory of His wisdom, power, and goodness, *Jer.* x. 12.

1. The glory of His power, *Rom.* i. 20.

1. In making all things of nothing.

2. In making day before the sun, which was made the fourth day, *Gen.* i. 14.

Herbs, plants, and trees, before the sun, moon, and stars, even the third day, *ver.* 11.

2. The glory of His wisdom.

In that He first made simple elements, then mixed or compound bodies.

As also, first, such things as had being, but without

life; as inanimate things, as light, the firmament, and dry ground.

Then such as had being and life, without sense; as herbs, plants, trees, the third day.

Then such as had being, life, and sense, but without reason; as brutes, the fifth day.

Then, last of all, such as had being, life, sense, and reason; as man.

So that we may say, as *Ps. civ. 24. Jer. li. 15.*

3. The glory of His goodness.

In that He made habitations before inhabitants.

Food before them that were to eat it.

And all things that man was to make use of before man that was to make use of them.

He made all things good, *Gen. i. 31.*

His goodness He communicated; especially,

1. To angels, which were created by God, *Col. i. 16, 17. Ps. civ. 4. Heb. i. 7, 14.*

And that the first day, *Job xxxviii. 6, 7.*

They are called ἄγγελοι, מֶלֶךְים, messengers. *Heb. i.*

They are very many, *Dan. vii. 10.*

But many of them sinned, *2 Pet. ii. 4. Jude 6.*

2. Man. Created after the image of God, *Gen. i. 26*, whose production was last, because all other things were made for him, and he was to be μικρόν οσμός, consisting of a spirit and body.

USE.

1. This should humble us under the hand of Almighty God, *Ps. viii. 3, 4.*
2. This should teach us obedience. He being our Creator, for all other creatures serve Him. *Isa. xlvi. 13; xl. 26.* He commanded the stars to fight, the sun to stand still, the ravens to feed Elias, the fish to keep Jonas, and they did it; yea, *Ps. cxlviii. 7, 8. Isa. i. 2, 3.*
3. This should support us in all pressures, that He which made the world is our God, *Ps. cxlvii. 5, 6; cxxi. 2, 3.*

4. This should make us to fear and dread Him, *Isa.* viii. 13. *Matt.* x. 28.
 5. Then bless and magnify His name, and so fulfil His end in making the world, *Neh.* ix. 5, 6. *Ps.* cxlviii. 2, 5. *Rev.* iv. 11.
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JOHN v. 17.

My Father worketh hitherto, and I work.

THAT is, although He rested upon the seventh day from the works of creation, yet He is still working continually, and doing good every day.

I. What work doth He work?

He preserves, inspects, governs, and disposeth all things.

1. He preserveth all things.

1. That he does so, appears,

1. From Scripture, *Neh.* ix. 6. *Heb.* i. 3. *Acts* xvii. 25, 28.

2. From reason.

1. He is the first cause of all things, now as well as He was at first, and therefore all other causes and things must needs depend upon Him.

2. As great power is required to our preservation, as was at first to the creation of all things; for *Preservatio nihil aliud est quam continuata creatio.* Again: No finite power can preserve all things, for itself being but a creature, needs preservation.

An independent creature is a contradiction.

Hence, should not God support us in our beings, we should fall down to nothing, *Job* vi.

Creatoris potentia, [et Omnipotentis atque Omnitentis virtus,] causa subsistendi est omni creaturæ. Quæ virtus ab eis quæ creata sunt regendis si aliquando cessaret, simul et illorum cessaret species omnisque natura concideret.— Aug. [in Gen. iv. 12. tom. iii. p. i. p. 167.]

II. How doth God preserve all things ?

Either,

1. Immediately from Himself; as the angels, sun, and fixed stars, *Rev.* iv. 11, *Kai ὅτα τὸ θεοῦ εἰσὶ καὶ ἐκπίσθησαν.*
2. Mediately, as all other creatures in heaven and earth, by secondary causes, who with Himself concur.

Which he preserves thus; partly,

1. By propagation of the kind or species, whereby all creatures, even of the shortest continuance, successively are preserved to the end of the world, *Gen.* vii. 3. *Ps.* xxxvi. 6.
2. By continuation and maintaining of individuals.
 1. Giving them such food as He hath appointed for their nourishment and subsistence, *Ps.* civ. 27, 28, 29, 30; cxlv. 15, 16; cxlvii. 8, 9. *Matt.* vi. 26.
 2. Giving a blessing to it; that so it may preserve them, *Matt.* iv. 4. *Deut.* viii. 3, 4. *Dan.* i. 12, 13, 15. *1 Kings* xix. 6, 7, 8. *Mark* vi. 38, 42. *Hos.* ii. 21, 22.
 3. He inspects, takes notice of, and observes every thing that is done, or that is in the world.
 1. All things whatsoever, whether in heaven or in earth. He knows all the stars, *Ps.* cxlvii. 4. *Isa.* xl. 26.

The number of the sands; the weight of all the mountains, *Isa.* xl. 12.

The hairs of every man's head, *Matt.* x. 30. *Acts* xxvii. 34.

2. He takes particular notice of every thing that is done by mankind, *Ps.* xiv. 2; xxxiii. 13, 14, 15.

Particularly he takes special notice of,

1. Your thoughts and imaginations, all and every one of them, *Gen.* vi. 5. *Jer.* iv. 14. *Ps.* cxxxix. 2; and therefore He inspects all your purposes, designs, and opinions.
2. Your hearts and affections, *Prov.* xxiv. 12; xxi. 2.

Desires, *Ezek.* xxxiii. 31.

Love, *John* v. 42; xxi. 17.

3. Your words, *Ps.* cxxxix. 4. *Matt.* xii. 36.

4. Your actions, *Ps.* cxxxix. 2, 3, 4. *Rev.* ii. 2, 9.

5. Hence He takes special notice of all and every sin you commit, *Ps.* lvi. 8; l. 17, 18, 21. *Rev.* ii. 14. *2 Kings* v. 26.

6. Your repentance of them, so as to count the very tears you shed for them, *Ps.* lvi. 8. *Jer.* viii. 6.

7. Your good works, *Gen.* xviii. 19. *Isa.* xxxviii. 3. *Matt.* xxv. 34, &c. *Rev.* xiv. 13.

III. He rules and governs all things; so that there is nothing falls out in the world without His will and pleasure, either effecting, or else permitting it.

1. Not only the greatest and noblest parts of the creation, but the least, the vilest, the most despicable things that be, are subject to His will, and wholly governed by His providence.

The young ravens, *Ps.* cxlvii. 9.

The sparrows, yea, the very hairs of our head, *Matt.* x. 29, 30.

It was a Heathen, Cicero, that said, *Dii magna curant, parva negligunt.*—[*de Nat. Deor.* ii. 66.]

A Christian must believe that God takes care of the one as well as the other; for He created all.

But doth God take care for oxen? *1 Cor.* ix. 9. Yes. Where St. Paul only saith, that the law, *Deut.* xxv. 4, is so to be understood, that it ought to mind us of our duty to all such whose ministry we use, especially the ministers of the Gospel.

If of oxen, much more of men, much more of His own ministers.

2. All natural things too.

It is He that causeth the sun to rise, and the rain to come down, *Matt.* v. 45.

That causeth the grass to grow, *Ps.* cxlvii. 8; civ. 13, 14, 15.

That causeth the snow, hail, thunder, winds, and every

thing in the air, *Ps. cxlvii. 16, 17. Jer. x. 13. Job xxxvii. 10, 11, 12.*

That maketh the ground fruitful, *Deut. xi. 12.*

That gives both hearing and deafness, sight and blindness, *Ex. iv. 11.*

That giveth children or withholdeth them, that increaseth families or diminisheth them, as he sees good, *Gen. xxx. 2. Deut. x. 22.*

3. All such things as are contingent and accidental in respect of us are yet ordered and governed by God, even lots themselves, *Prov. xvi. 33.*

So Achan, *Josh. vii. 16, 17, 18.*

Jonathan, *I Sam. xiv. 41, 42.*

Matthias, *Acts i. 24, 26.*

Hophni and Phineas, though slain in battle, *I Sam. iv. 11,* yet are said to be slain by the Lord, *I Sam. ii. 25.*

A man drew a bow at a venture, and slew Ahab, *1 Kings xxii. 34;* yet it was from the Lord, as Micaiah the prophet saw, *ver. 17, 28.*

So if a man kill another by chance-medley, it is of the Lord, *Ex. xxi. 13. Deut. xix. 4, 5.*

4. All voluntary things too, even such as are done by the choice and consent, and free-will of men, is still governed by God, who inclines and bends our hearts as He sees good, though still so that we act freely of ourselves too, *Prov. xxi. 1. Ps. cxix. 36. 1 Kings viii. 58. Acts xvi. 14. 2 Sam. xvii. 14.*

USE.

1. Acknowledge God in every thing that happens in the world, *Jam. iv. 13, 14. Prov. iii. 6.*

2. Pray to Him alone for all true grace and virtue, as to the only fountain of it, and depend upon Him alone for it.

Quest. *If God thus governs the world, how comes it to pass that there is so much sin and wickedness in it?*

1. God, if He would, could have so ordered it that no sin should ever have been committed; for He could have prevented it at first, or can still do it;

or annihilate all sinners, that they shall never sin more.

2. Though He permits sin, He is not the cause or author of it, *Jam.* i. 13, 14. That is blasphemy, yea, a contradiction.
3. Though God permits sin, yet He so governs and orders it, that He produceth good out of it.
 1. By permitting one sin, He sometimes punisheth another, *Rom.* i. 21, 22, 23, 25.
 2. He overrules the sins of wicked men, so as that they shall turn to the good of the righteous, *Gen.* xlvi. 7, 8. *Acts* ii. 23; iv. 28.
 3. He makes all sin redound to His own glory; either the glory,
 1. Of His mercy in pardoning, *Rom.* ix. 23.
 2. Or of His justice in punishing of it, *Prov.* xvi. 4. *2 Thess.* i. 7, 8, 9.

IV. He orders and disposeth of all things, giving them to whomsoever He pleaseth.

1. Wealth and riches, *Deut.* viii. 18. *Gen.* xxxii. 9, 10. *1 Tim.* vi. 17. *Job* i. 21. *Eccles.* v. 18, 19; vi. 1, 2.
2. Honour and preferments, *1 Chron.* xxix. 12. *Ps.* lxxv. 6, 7. *2 Sam.* xii. 8. *1 Kings* iii. 13. *1 Sam.* ii. 7, 8. *Ps.* cxiii. 7.
3. Love and favours, *Gen.* xxxix. 21. *Dan.* i. 9. *Ex.* xii. 36; iii. 21.
4. Health and strength of body, *2 Sam.* xii. 15, 16.
Naaman was cured, and Gehazi made a leper by God, *2 Kings* v. 27. *Acts* xvii. 25. *2 Chron.* xvi. 12.
5. Gifts and parts of the mind, *1 Kings* iii. 9, 12. *Ex.* xxxv. 30, 31; xxxvi. 1, 2; xxxi. 1, 2, 3, 6. *Jam.* i. 5.
6. All true grace and virtue whatsoever.

Faith is the gift of God, *Eph.* ii. 8.

So is repentance, *Acts* xi. 18. *2 Tim.* ii. 25; *Acts* v. 31. And so all other graces, *Jam.* i. 17, 18. *1 Cor.* iv. 7.

7. Heaven itself, and eternal life, *Rom.* vi. 23.

All these the works of God, His preservation, inspection, government, and disposition of all things, are done:

1. With infinite power; for He doth all things without

trouble, only with His word, and none can resist Him, 2 *Chron.* xx. 6. *Job* ix. 12.

2. With infinite wisdom: so that He directs all things to the best end, His own glory, *Ps.* civ. 24. *Rom.* xi. 33.
3. With infinite justice and righteousness; so that He wrongs none, nor is unjust or unrighteous to any, *Ps.* cxlv. 17.
4. With infinite goodness and mercy, which clearly appear in all and every thing He doth, *Ps.* cxlv. 9.

USE.

1. Hence we should learn to think, that nothing comes by chance or fortune, but acknowledge God and His providence in every thing that comes upon us, *Prov.* iii. 6. *Ex.* viii. 19.
2. To fear nothing but God; forasmuch as no good can be withholden from us, no evil can fall upon us, without Him, *Matt.* x. 28, 29, 30.
3. That although we may and ought to make use of means, yet we must put our whole trust and confidence only on God, without whom the best means will be unsuccessful, the least by Him will prove effectual, *Ps.* xxxvii. 3, 4, 7.

Live always upon Providence, 2 *Chron.* xx. 12.

4. To submit to His will and pleasure, and acquiesce in all His providences, as the products of infinite wisdom, power, and goodness, 1 *Sam.* iii. 18. *Ps.* xxxix. 9. *Isa.* xxxix. 8. 2 *Sam.* xvi. 9, 10, 11.
5. To give God thanks for every thing that happens to you, for all the mercies you enjoy, and for all the miseries you do not feel, *Lam.* iii. 22.

Still praise Him, *Job* i. 21. *Rom.* xi. 33, 36.

JUDE 6.

And the angels which kept not their first estate.

I. SOME of the angels kept their first estate ; that is, retained the same integrity and perfection wherein they were created ; concerning which we may observe,

1. Their names, מַלְאֲכִים, "Αγγελοι.

Cherubim, *Ezek.* x. 1, 4, 5.

Seraphim, burning or flaming spirits, *Isa.* vi. 2.

Sons of God, *Job* i. 6; xxxviii. 7.

Thrones, dominions, &c. *Col.* i. 16.

There be archangels, 1 *Thess.* iv. 16.

Such a one is Michael, *Jude* 9, מִיכָּאֵל

So perhaps Gabriel, *Dan.* viii. 16, גַּבְרִיאֵל

2. Their nature. They are spiritual substances, of great knowledge, and power spiritual, *Ps.* civ. 4. *Heb.* i. 14. Of great knowledge, 2 *Sam.* xiv. 17.

Natural,

Revealed, 1 *Pet.* i. 12.

Experimental.

They communicate themselves to one another by their will.

And power, *Ps.* ciii. 20. 2 *Thess.* i. 7. 2 *Kings* xix. 35.

3. What is their duty and employment ?

That we can tell only by reading of what they have done. We find,

1. They praise God, *Isa.* vi. 3. *Rev.* iv. 8; vii. 11, 12.

2. They attended our blessed Saviour at His conception, *Luke* i. 26, 27, 35.

At His birth, *Luke* ii. 9, 10, 13, 14.

At Bethlehem, *Matt.* ii. 13.

And in Egypt, *Matt.* ii. 19.

After His temptation, *Matt.* iv. 11.

In His agony, *Luke* xxii. 43.

At His apprehension, *Matt.* xxvi. 53.

At His resurrection, *Matt.* xxviii. 2. *John* xx. 12.

At His ascension, *Acts* i. 10, 11.

Yea, they worship Him, *Heb.* i. 7. Which shews,

1. How much He is above the angels, *Heb.* i. 4.
2. What reason we have to worship Him.

3. They minister to the saints.

1. In their lifetime :

1. To keep them out of evil, *Ps.* xci. 11, 12.
1 Kings xix. 5, 6. *2 Kings* vi. 17.
2. To deliver them from it, if they be fallen into it,
Ps. xxxiv. 7. *Num.* xx. 16. *Gen.* xix. 15, 22.
Dan. iii. 28; vi. 22. *Acts* xii. 7, 8; v. 19, 20.
3. To guide and direct them what to do, *Gen.*
xxii. 11, 12. *Acts* x. 3, 22. *1 Chron.* xxi. 18.
Acts viii. 26.
4. To acquaint them with things to come, *Dan.*
viii. 16. *Rev.* i. 1; xxii. 16. *2 Kings* i. 3.
2. At their death the angels convey them into heaven,
Luke xvi. 22.
3. After death, at the last day, *Matt.* xxiv. 31;
xxv. 31.

Quest. Whether hath every one a particular angel to attend him?

Ans. As for the wicked, it cannot be supposed that the good angels are for their company.

But that those who are truly pious have every one his angel always with him, is very probable, not only from all those places before mentioned, where we find angels still ministering to the saints in all ages, as Abraham, Lot, Jacob, Moses, Joshua, Elijah, Cornelius, St. Peter, St. John, &c., but more especially from *Acts* xii. 15. *Matt.* xviii. 10.

Hoc esse maximum existimo beneficium, quod ab ortu natiritatis meæ angelum pacis ad me custodiendum usque ad finem meum dedit mihi Dominus.—Aug. [de Diligendo Deo. c. xii. tom. vi. App.]

USE.

1. Hence see how much kindness and respect God hath for His people, so as to send his angels to attend them.

2. Let us learn to imitate the angels in praising God.
In doing His will, *Ps. ciii. 20, 21.*
Though it be by ministering to our inferiors.
 3. Let us strive to get to heaven, that we may be like them, *Luke xx. 36.*
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JUDE 6.

And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day.

SOME of the angels fell from their first estate, 2 *Pet. ii. 4.*
John viii. 44. Job iv. 18.

I. What caused their fall?

Sin, be sure ; and, as it is generally thought, pride. For,

1. This is the sin they tempted man to, *Gen. iii. 5.*
2. He is still proud, as appears from the worship he hath tempted men to give to him ; yea, he would have had Christ to have worshipped him, *Matt. iv. 8, 9* ; contrary to the temper of the good angels, *Rev. xix. 10; xxii. 8, 9.*
3. The spiritual and most excellent nature of the angels was more capable of, and liable to this, than any other sin ; whence the proud are said to fall into the condemnation of the devil, 1 *Tim. iii. 6.*

But this must needs proceed from some error in judgment, or at least inconsiderateness.

II. Their temper and disposition after their fall.

It is very corrupt and wicked, full of hatred against God, and against man too, as bearing His image ; therefore he destroyed man at first, and still endeavours to do it, 1 *Pet. v. 8.*

Hence called $\Delta\mu\alpha\beta\omega\lambda\sigma\varsigma$, *Rev. xii. 10.* Whence Devil. Satan, *Adversarius, Job*, i. 9, 11 ; ii. 4, 5.

Πειράζων, the Tempter, *Matt.* iv. 3.

Πονηρὸς, the Wicked One, *Matt.* xiii. 19, 39.

Abaddon and Apollyon, a Destroyer, *Rev.* ix. 11.

Beelzebub, *Matt.* x. 25. בָּעֵל זְבֹוב, the god of flies, *2 Kings*, i. 2, 6. Or else, בָּעֵל זְבִיל, בָּעֵל, the dunghill god, the idol; so the devil was called, because he was worshipped by the Heathens.

Whence we may observe, that he who is

Proud,

Malicious,

That envies others' happiness,

Or strives to do what mischief he can to others, is like the devil, the worst of all creatures.

III. Notwithstanding their fall, they have still great knowledge and power.

1. Knowledge, *Mark* i. 24.

Natural,

Experimental.

They know not things to come to pass, unless it be by considering the present causes, and from probable conjectures, *Isa.* xli. 23.

2. Their power also is great, *Eph.* vi. 11, 12.

He hath power over the air, *Eph.* ii. 2. *Job* i. 19.

They can do very strange things, *Ex.* vii. 11, 12. *Acts* viii. 9, 10.

They have power over beasts, *Mark* v. 11, 13.

And over wicked men, *2 Tim.* ii. 26. *Eph.* ii. 2.

But good men need not fear his power; for he can do nothing to them without God the Father's permission, *Job* i. 12; ii. 6. *1 Kings* xxii. 21, 22. *Matt.* viii 31, 32.

IV. How many of them are there?

That they be very numerous is plain, from their being almost in all places; and from *Luke* viii. 30. A legion is many thousands. But that there is some order and discipline among them is probable, from their having a kingdom, *Matt.* xii. 26; whereof one is said to be prince, *Matt.* ix. 34.

So we read of the devil and his angels, *Matt.* xxv. 41. *Rev.* xii. 7.

V. What was their punishment ?

They were cast out of heaven, 2 Pet. ii. 4; put then into chains; but so as they can still go about, God's displeasure not being yet fully executed upon them, Matt. viii. 29.

Everlasting fire is prepared for them at the end of the world, Matt. xxv. 41.

USE.

1. The devil being so malicious and ready to tempt us, we had need be watchful, 1 Pet. v. 8.
 2. Resist his temptations, Jam. iv. 7; especially by faith, Eph. vi. 11, 12, 16. Luke xxii. 31, 32.
 3. Have a care of coming into the same condemnation with them, by pride, malice, or uncharitableness, Matt. xxv. 41.
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ROMANS v. 19.

For as by one man's disobedience many were made sinners.

I. MAN was made in the image of God, Gen. i. 26, which consisted,

1. Partly in his power and dominion over all terrestrial creatures, Gen. i. 26, 28. Ps. viii. 5, 6. Hence he gave names, Gen. ii. 19, 20.
2. In the perfection of his nature, endued with reason and will, and with knowledge and true holiness.
 1. Knowledge, Col. iii. 9, 10.
 2. True holiness, Eph. iv. 24.

II. He was commanded not to eat of the tree of knowledge of good and evil, Gen. ii. 16; which was backed with a threatening, to keep his senses in obedience and subjection to his reason.**III. Man, notwithstanding, did eat of it.**

1. Through Satan's temptation, which was managed with great cunning.

1. He enters into the serpent, the subtlest creature, *Gen. iii. 1.*
 2. Sets upon woman, the weaker vessel, *1 Pet. iii. 7.*
 3. He propounds a doubtful question, *Gen. iii. 1.*
 4. Then he denies the truth of God's threatenings, *ver. 4.*
 5. Gives her a contrary promise, *ver. 5.*
 6. Useth the name of God to confirm it, *ver. 5.*
2. Through the woman's fault.
1. In entering into a dispute with the devil.
 2. In doubting of the truth of God's command.
 3. In eating the fruit.

3. Man's too. In taking the fruit at her hands, and eating it; whereby he broke all the law.

In hac lege Adæ datâ, omnia præcepta condita recognoscimus, quæ postea pullulaverunt, data per Mosen.—Tertull. [adv. Jud. c. ii.]

And so he broke,

1. The first command, by infidelity, ingratitude, contempt of God; ambition to be like God, *Gen. iii. 5.*
 2. Hearkening to the devil's word more than to God's, and so worshipping him.
 3. Profaning God's name, and blaspheming it, by preferring the devil before Him.
 4. Profaning the Sabbath, by doing it upon that day.
 5. Eve in not consulting her husband, and he in pleasing his wife more than God.
 6. Murdering their whole posterity, *John viii. 44.*
 7. In minding the lusts of the flesh more than the law of God.
 8. In stealing God's fruit, and being discontented with their present condition.
 9. By passing a false judgment upon the fruit, and receiving a false accusation against God.
 10. Evil concupiscence, and coveting the things belonging to another.
- IV. By this disobedience of Adam, many, even all his posterity, were made sinners.
1. By imputation. His sin is reckoned to all.
- As appears,

1. In that all sinned in him, *Rom.* v. 12. *Heb.* vii. 9, 10.
Rom. v. 16, 17, 18.
2. All died in Adam, 1 *Cor.* xv. 22. *Rom.* vi. 23.
3. All were then in his loins: so that he was the common father of all mankind; therefore called Adam, that is, man in general, *Gen.* v. 1.
2. By inhesion. All, by reason of Adam's sin, are made sinners.
 1. All are born in sin, *Ps.* li. 5. *Job* xiv. 4. *Eph.* ii. 3. *John* iii. 6. Hence only it is that children die.
 2. All do actually commit sin, which shews all mankind to be polluted with it, and inclined to it, *Eccles.* vii. 20. *Prov.* xx. 9. 1 *Kings* viii. 46. *Gal.* iii. 22. 1 *John* i. 8, 10.
 3. The whole man is defiled with sin, and continually subject to it.
 1. The understanding, 1 *Cor.* i. 19, 20; ii. 14.
 2. The mind and conscience, *Tit.* i. 15. It is stupid and senseless, 1 *Tim.* iv. 2; or else troubled.
 3. The memory, 2 *Pet.* i. 21. In remembering only the worst, forgetting the best things.
 4. The thoughts and imagination, *Gen.* vi. 5, which appears in their vanity and disorder.
 5. The will and affections, *John* i. 13. *Col.* iii. 2; in being placed, either,
 1. Upon unlawful objects.
 2. Or upon lawful objects in an unlawful manner.
 6. The body, 1 *Thess.* v. 23.
It is not now serviceable to the soul.
But a clog to it.
Yea, tempts and seduces it to sin.
 4. Hence our original sin is the corrupt fountain from whence all our actual sins flow, *Jam.* i. 14.
Some relics of it remain in the best saints, *Gal.* v. 17.

USE.

1. This should make us low and humble in our own eyes, *Job* xv. 14, 15, 16.
2. Hence we should earnestly desire to be born again, and made new creatures: for otherwise our condition is sad indeed, and very deplorable.

3. Hence we should go to Christ, the Second Adam, that we may be made righteous by Him, as we are sinners by the first.
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ROMANS v. 19.

So by the obedience of one, shall many be made righteous.

I. WHO is this *one* spoken of? Not one man, but only one in general.

1. All mankind being contained in, and so fallen with Adam, God raised up another Adam, by whom they might rise, 1 Cor. xv. 45. Who being promised, as soon as the first fell, Gen. iii. 15, is called the Second Man, 1 Cor. xv. 47.
2. This was no less a person than the Son of God made man, John i. 14. 1 Tim. iii. 16. For He took the nature of man into His Divine Person, Heb. ii. 16.
3. Hence the whole nature of man was as fully and really contained in Him as in the first Adam, 1 Cor. xv. 22.
4. This the second man had this extraordinary advantage over the first, that whereas the other was but a man made in the likeness of God, this was God made in the likeness of man, Philip. ii. 6, 7.

II. What was the *obedience* of this *One* here spoken of?

1. He did no sin, was not guilty in the least, Isa. liii. 9. 1 Pet. ii. 22. 1 John iii. 5. John viii. 46.
2. He did whatsoever the law required, and so remained perfectly righteous in all things, Matt. iii. 15. Heb. vii. 26, 27, 28, τιὸν εἰς τὸν αἰῶνα τετελειωμένον. John xv. 10; iv. 34.
3. He was obedient even to death itself, Philip. ii. 8; so that He underwent that death which the first Adam had deserved for all mankind.

III. In what sense are *many* here said to be *made righteous* by *one*? Even in the same sense as we are before said to be made sinners by one.

1. By having Christ's righteousness, as we had Adam's sin, imputed to us.
 1. No man can be pronounced righteous by God, unless he be really so, *Prov.* xvii. 15. *Isa.* v. 23.
 2. But no man is really righteous in himself, *Eccles.* vii. 20.
 3. Hence it is impossible we should be accepted of as righteous before God, unless we have some other righteousness imputed to us, *Rom.* iv. 6, 11.
 4. Hence Christ was pleased to be obedient even to death for us; that so by His obedience imputed to us, we might be accepted of as righteous.

For,

1. Our righteousness is plainly asserted to be only in Christ, *2 Cor.* v. 21.

He was made sin for us.

Quoniam oblatus est pro peccatis, non immerito peccatum factus dicitur.—Ambros. [Comm. in 2 Cor. v. 22. tom. ii. App. p. 184.]

Our sins were laid on Him, *Isa.* liii. 6.

So His righteousness on us, *Philip.* iii. 8, 9. *Eph.* i. 6.

2. He is expressly called, *Our Righteousness*, *Jer.* xxiii. 6; xxxiii. 16. *1 Cor.* i. 30.

3. He is called our Surety, *Heb.* vii. 22, who being bound for us, paid in our stead what the law required of us.

4. Christ's whole obedience was only upon our account, and for our sakes, *Gal.* iv. 4, 5.

So that by His obedience the law is perfectly fulfilled in us, *Rom.* viii. 3, 4.

2. We are made righteous by Christ, as sinners by Adam inherently.

1. He mortifies our sins, *1 John* iii. 8. *Acts* iii. 26. *1 John* i. 7, 9.

2. He gives repentance, *Acts* v. 31.

3. He sanctifies our whole natures, and makes us holy,
1 Cor. i. 30; vi. 11. *Eph.* v. 25, 26, 27.
4. He enables us to do good works, *John* xv. 4, 5. *Tit.*
ii. 14. *Philip.* iv. 11, 12, 13.

USE.

1. Thank God for Christ.
 2. Put your whole trust in Him only, for grace as well as pardon.
 3. Let it be your great care to be in the number of those who are made righteous in Christ, in believing in Him.
 4. Live as becometh such righteous persons.
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ACTS XVI. 31.

Believe on the Lord Jesus Christ, and thou shalt be saved.

Two things required to a true faith in Christ.

I. That we believe all the Articles of our Christian faith.

And particularly that concerning Christ we believe,

1. That He is the LORD, Κύριος, *Luke* ii. 11. God, the Supreme Being, and Governor of the World, *John* xx. 28. יְהוָה, as צְדָקָנִי יְהוָה, *Jer.* xxiii. 6.
2. That He is the Lord JESUS, *Matt.* i. 21. The only true JESUS or SAVIOUR, *Acts* iv. 12.
3. That He is the Lord JESUS CHRIST, the Messiah promised in the Old Testament, *Dan.* ix. 25, 26. *Matt.* xvi. 16.

And, by consequence, we are to believe that He,

1. Died.
2. Rose again.
3. Went up to heaven.
4. There sitteth at the right hand of God, making intercession for us.

5. Is able to save us if we come unto God by Him,
Heb. vii. 25.
 - II. That we have a sure trust and confidence on God's merciful promises in Christ for all things necessary to make us happy, and that are good for us.
-

1 JOHN iii. 23.

And this is His commandment, That we should believe on the Name of His Son Jesus Christ.

HERE we see the Son of God called by two names, JESUS and CHRIST; the first being the name of His person, the second of His office.

I. As to the first, JESUS.

1. Who gave Him that name?

The angel Gabriel, before He was born or conceived, *Luke* i. 26, 31; ii. 21.

2. Why was the Son of God called by this name?

Because He was to save us. The same name that was given Joshua by Moses, *Num.* xiii. 16. יְהוָה נָצֵר, which was afterwards contracted into יהשֵׁר, as in *Chron.* xxiv. 11; and thence in Greek, Ἰησοῦς, the Saviour, as *Luke* ii. 21. *Acts* xiii. 23, Ἡγείρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν.

This reason is given, *Matt.* i. 21. For,

1. He alone procured salvation for us, *John* iii. 17. *Acts* iv. 12. And that, by dying for us, *Rom.* v. 8, 9. *1 Pet.* i. 18, 19.

2. He alone conferreth it upon us, *Heb.* vii. 25. *Philip.* iii. 20, 21. *Acts* v. 31.

Hence,

1. Trust on Him only for salvation, *1 Tim.* ii. 5.
2. Love and esteem Him above all things, *Matt.* x. 37. *Philip.* iii. 8.
3. Reverence and adore Him, *Philip.* ii. 9, 10. *Acts* xix. 13, 15. *Heb.* i. 6.

4. Rejoice in Him as your Saviour, *Luke* i. 46, 47; ii. 10, 11.

II. He was called CHRIST. This great thing we must believe.

“ For these things are written that you might believe that JESUS is the CHRIST,” *John* xx. 31.

For the opening of this ; Consider,

1. God from the beginning promised mankind a Saviour, or Jesus, *Gen.* iii. 15.
2. This promise was often renewed to the fathers, and the coming of our Saviour foretold by the prophets.
3. He was ordinarily called the Messiah, מֶשֶׁיחַ, *Dan.* ix. 25, 26.
4. Messiah in Hebrew is the same with Christ in Greek, *John* i. 41; iv. 25.

These things considered, we shall prove,

1. That Jesus is the Christ, or Messiah.
2. Shew wherefore He was called by that name.
1. That Jesus is the Christ, appears, in that all the prophecies concerning the Messiah were fulfilled in Him.

1. His birth.

1. The time, *Gen.* xl ix. 10. *Mal.* iii. 1. הָאָדוֹן הוּא [Kimchi, ad l.] *Hag.* ii. 6, 9. *Dan.* ix. 26.
2. The place, *Mic.* v. 2. *Matt.* ii. 6. *Luke* ii. 4.
3. The family ; of David, *Isa.* xi. 10. *Matt.* xxii. 42. *Luke* ii. 4.
4. The manner ; of a virgin, *Isa.* vii. 14. *Matt.* i. 22.

2. His life and actions ; full of miracles, *Matt.* xi. 2, 3, 4, 5.

3. His death and passion.

He was despised, *Isa.* liii. 3. Sold, *Zech.* xi. 12. *Matt.* xxvi. 15. Wounded, pierced, *Ps.* xxii. 16. Parted His garments, *Ps.* xxii. 18. *John* xix. 24. *Luke* xxiii. 34.

4. His resurrection and ascension, *Hos.* vi. 2. *Ps.* cx. 1. *Acts* ii. 34, 36.
5. His reception in the world, *Ps.* ii. 8; lxxii. 11. *Col.* i. 23.
2. Wherefore is He called Messiah, Christ ?

Because He was anointed,

1. To be a Prophet, *1 Kings* xix. 16. *Isa.* lxi. 1. *John* iii. 2.
2. To be a Priest. *Ex.* xl. 15. *Heb.* vii. 17. *Eph.* v. 2.
3. A King, *1 Kings* xix. 16. *Ps.* ii. 6. *Isa.* ix. 6. *Acts* v. 31. *Eph.* i. 20, 21. *Acts* x. 38.

USE.

1. Firmly believe this great truth, that Jesus is the Christ, *Acts* xvii. 2, 3; xviii. 5, 28. *1 John* v. 1; ii. 22.
2. Receive Him,
 1. As your Prophet, observing what He hath said, believing what He asserts, trusting on what He hath promised.
 2. As your Priest, to make atonement for you, *Rom.* viii. 33, 34.
 3. As your King, to rule and govern you, and to subdue sin and Satan, and all your spiritual enemies, under you, *1 John* iii. 8.
3. Live up to the profession of this faith, *Acts* xi. 26. *2 Tim.* ii. 19.

LUKE i. 35.



The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, &c.

HERE we have the incarnation of the Son of God described, by,

- I. Its efficient cause: *The Holy Ghost shall come upon thee.*
- II. The subject: *Upon Thee*, the Virgin Mary.
- III. The result: The union of the Two Natures in One Person. *Therefore that Holy Thing, &c.*

- I. The efficient cause: *The Holy Ghost.* Where in our Creed it is said, He was conceived by the Holy Ghost; that is, He did cause the Virgin to conceive, *Luke* i. 31.

1. As to His conception by the Holy Ghost, I shall only observe, that,
 1. As it is a great mystery, it is here mysteriously expressed, Πνεῦμα ἄγιον ἐπιλεύσεται ἐπί; or, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι, as in the creation, *Gen.* i. 2; and the production of man, *chap. ii. 7*. There was subject matter, but the Spirit moved upon it, as *Ps. civ. 30. John vi. 63*. Hence Christ's first name is "Wonderful," *Isa. ix. 6*.
 2. It was necessary our Saviour should be thus conceived, that so He might be free from sin.

For,

1. The Divine nature could not be united to the human, unless pure and perfect.
2. He could not have expiated our sins, unless He had been without sin Himself, *Heb. vii. 26, 27*.
3. Hence our Saviour, even as man, is called the Son of God, because produced immediately by God Himself, as Adam was, *Luke iii. 38*.

II. As to the person of whom He was born, we need only observe,

1. Her name was Mary, *Luke i. 27. Matt. i. 18. Mic. vi. 4*.
2. She was a virgin when she bare Him, *Gen. iii. 15. Isa. vii. 14. Luke i. 27*.
3. It is very probable she continued to be so after, *Matt. i. 25*; compared with *1 Sam. xv. 35*. His brethren were His kinsmen, or Joseph's children by another wife: they are not called hers.
4. She was certainly an excellent person, yet not without sin, at least original, *Rom. iii. 23; v. 18*; for she needed a Saviour, *Luke i. 46, 47*, and died.
5. We ought to reverence, but not to worship her, *Luke i. 28, 48. Matt. iv. 10*.

Ἐν τιμῇ ἔστω Μαρία ὡς Πατήρ, καὶ Τίς, καὶ ἄγιον Πνεῦμα προσκυνεῖσθα, τὴν Μαριὰν μηδεὶς προσκυνείτω. Εἰ καλλίστη ἡ Μαρία, καὶ ἀγία, καὶ τετιμημένη, ἀλλ' οὐκ εἰς τὸ προσκυνεῖσθαι.

—*Epiph. [adv. Hær. lxxix. 7.]*

USE.

1. Hence see the condescension of the Son of God in

- being born of a woman, and yet poor, *Lev.* xii. 8.
Luke ii. 24.
2. Learn of Him to be meek and lowly, *Matt.* xi. 29.
 3. The result of this, the union of the Divine and human nature. For,
 1. That He is God we have proved already.
 2. That He became truly man is plain, from His being born of a woman, *Heb.* ii. 14, 16.
 1. He had a real body, *John* i. 14. *Luke* xxiv. 39.
 1 *John* iv. 3.

Simon Magus, Saturninus, Isidorus Secundus, Marcosiani, Heracleonitæ, Ophitæ, Cerdon, Marcion, &c., were *Δοκηταὶ ἢ Φαντασιασταὶ*, supposing Christ to have no real body.

2. A soul, *Matt.* xxvi. 38. *Luke* ii. 52; xxii. 42.
 Arius and Eunomius said, Θεότητα ψυχῆς ἐνηγγένευσι τὴν χρείαν. — *Theodoret.* [contra *Hæret.* v. 11, tom. iv. p. 278, D.]
3. His soul and body were united together, *Luke* xxiii. 46.

III. His human and Divine nature were both united in one Person.

Θεάνθρωπον. Hence, ὁ λόγος, ὁ μόνος ἀμφῶ Θεὸς τε καὶ ἄνθρωπος.—*Clem. Alex.* [ad. *Gent.* c. 1, tom. i. p. 7.]

So that,

1. His natures were not mixed or confounded together; for then He would have been neither.
2. Nor changed one into the other, as the Eutychians thought the human was turned into Divine; but ἀσυγχυτῶς, ἀτρέπτως ἀδιαιρέτως, ἀχωρίστως. — *Concil. Chalced.* [Act. 5.] *Luke* xxii. 42. *Matt.* i. 23.

So that He was perfect God and perfect man in one and the same Person.

The human nature had no subsistence out of the Divine Person.

Hence flowed the value and efficacy of His actions, *Acts* xx. 28.

USE.

1. Hence see what cause you have to trust to Christ

for your salvation, He being God-man is able to reconcile God to you, and you to God.

1. On God's part, *Heb.* v. 1.

1. By satisfying for your sins, *Heb.* ii. 10. 1 *Tim.* ii. 6, Ἀντιλαύτρον ὑπὲγ πάντων.
 2. By interceding for you, 1 *John* ii. 1. *Heb.* vii. 25.
 2. On our part, *Col.* i. 19. *John* i. 16.
 2. Go to Christ, by trusting wholly in Him, *Matt.* xi. 28.
 3. Obey all His commands; as certain that He commands nothing but what is for your good, *Matt.* xi. 30. 1 *John* v. 3.
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1 PETER iv. 1.

*Forasmuch then as Christ hath suffered for us in
the flesh.*

I. WHATSOEVER Christ suffered was *in the flesh*.

II. It was *for us*.

III. What it was He thus suffered *for us in the flesh*.

I. Whatsoever Christ suffered was *in the flesh*.

1. Christ, as God, was and is incapable of suffering; being *Actus purissimus*.
2. But He was in time made flesh, *John* i. 14; that is, took our nature upon Him.
3. In this flesh it was that He suffered, 1 *Pet.* iii. 18.
4. By reason of the union of our nature to His Divine Person, what He suffered in our nature is reckoned as suffered by Him that was truly God; the attributes, and, by consequence, the actions of the one nature being attributed to the other.

Per indissolubilem unitatem Verbi et carnis, omnia quæ carnis sunt ascribuntur et Verbo, quomodo et quæ Verbi sunt prædicantur in carne.—Orig. [in Ep. ad Rom. l. i. c. 1, § 8, p. 467.]

By this union, Ἀντιμεθίσταται τὰ ὄντα καὶ τὸ ἀνθρώπινον τῷ Θεῖῳ, καὶ τὸ Θεῖον τῷ ἀνθρώπινῷ, κατονομάζεσθαι.—*Greg. Nyss.* [Ep. ad Theoph. tom. iii. p. 265.]

This is the *Communicatio idiomatum* spoken of by the schoolmen; as, 1 Cor. ii. 8. Acts xx. 28.

II. Whatsoever Christ suffered was only for us; not only for our good, or our example, as the Socinians would have it, but in our stead, and to expiate and make satisfaction to God's justice for our sins: for,

1. He is said expressly to die in our steads. Ἀντίλυτον ὑπὲρ πάντων, 1 Tim. ii. 6. Λύτον ἀντὶ πολλῶν, Matt. xx. 28.
2. To be a sacrifice and propitiation for our sins, Eph. v. 2, προσφορὰ καὶ θυσία. Heb. ii. 17, Εἰς τὸ ἵλασκεσθαι τὰς ἀμαρτίας. 1 John ii. 2; iv. 10, Ἰλασμός.
3. Our sins were laid upon Him, Isa. liii. 4, 5, 6.
He was made sin for us, 2 Cor. v. 21.
And a curse for us, Gal. iii. 13.
4. He had no sin of His own to suffer for, and therefore
He could not have suffered but for our sins.
And He being God as well as man, His sufferings
could not but be of infinite value and merit for us.

USE.

1. Hence see how odious and offensive sin is to God.
2. When we read or hear of Christ's sufferings, how
should we be affected with it, considering that they
were all for our sakes and sins!
3. How much more when we see Him crucified before
our eyes in the blessed sacrament!

III. What did our Lord suffer for us?

1. The first kind of sufferings He underwent were in His temptations, soon after His baptism, Matt. iv. 1.
 1. He was led by the Spirit, Luke iv. 1; that which even now descended upon Him.
 2. Into the wilderness, a place remote from men, and filled only with beasts.
 1. To fulfil the type of the scapegoat. Lev. xvi. 20, 21, 22.
 2. To give the devil all the advantage he could desire in his temptations, Matt. iv. 2.
 3. There He fasted forty days and forty nights: So

Moses had fasted, *Ex. xxxiv. 28*; and Elias, *1 Kings xix. 8*.

Our Saviour fasted this time,

1. To shew the harmony between Law and Gospel.
2. To teach us how to fit ourselves for the great work of the ministry, *Acts xiii. 2*. Hence our Ember-weeks.

This gave the occasion of the Church's observing Lent every year, which she always did; and therefore it is no piece of Popery.

4. After these forty days He was hungry, to shew He was truly man.
5. The devil observing this, thinks he had got the advantage over Him, and therefore sets upon Him, not doubting of conquering, having overcome the first Adam in Paradise itself.

And so first tempts Him to prove Himself to be God, by turning stones into bread, *Matt. iv. 3*. *Luke iv. 3*.

2. All His life afterwards He was subject to the infirmities of the human nature: He was weary, *John iv. 6*. He was reviled, *Matt. xii. 24*. Stoned, *John viii. 59*; *x. 31, 32*.
3. His greatest suffering began in the garden of Gethsemane.

Where behold Him,

1. Exceeding sorrowful, *Matt. xxvi. 37, 38*.
2. So great were the apprehensions of what He was to undergo, that He prayed against it, *ver. 39*.

Whatsoever God had prepared for Him, He still cries out, "Thy will be done."

His own disciples traitors.

Soldiers to apprehend Him.

False witnesses to accuse Him.

Judges to arraign Him.

Thorns to crown Him.

A rabble to abuse Him.

A cross to crucify Him.

Still, "Thy will be done."

3. Behold Him in His agony, *Luke xxii. 44*.

LUKE xxiii. 33.

And when they were come to the place which is called Calvary, there they crucified Him.

Now was the power of darkness let loose upon our Lord,
Luke xxii. 53. Gen. iii. 15.

I. He was betrayed by one of His own disciples, *Ps. xli. 9. John xiii. 18. Ps. lv. 12, 13.* And that with a kiss too, *Matt. xxvi. 49.*

II. Apprehended. Where observe,

1. They came upon Him with swords and staves, as if He had been a thief, *Matt. xxvi. 47, 55.*
2. He confessed Himself the person they sought for, *John xviii. 5;* which daunted them so, that they fell to the ground, *John xviii. 6.*
3. His disciples making some little resistance, and Peter cutting off Malchus's ear, *John xviii. 10,* Jesus cured it, *Luke xxii. 51.*
4. Then they bound Him, *John xviii. 12,* although He could have had twelve legions of angels to assist Him, *Matt. xxvi. 53.*

III. Arraigned. Where observe,

1. When they had first carried him to Annas to take his counsel, *John xviii. 13,* then they led Him to Caiaphas the high-priest, *Matt. xxvi. 57,* where the Sanhedrim, or Council, was then held.

Here they sought false witness against Him, *Matt. xxvi. 59.*

Here they questioned Him in many things, but He answered nothing, *Matt. xxvi. 60, 61, 62.* According to *Isa. liii. 7.*

Here they smite and abuse Him, *Matt. xxvi. 67.*

Here Peter denied Him thrice, *Matt. xxvi. 72, 75.*

Here they accuse Him of blasphemy, *Matt. xxvi. 65.*

Here they took counsel to kill Him, *Matt. xxvii. 1.*

Here Judas recanted, and hanged himself, *Matt. xxvii. 5.*

2. From Caiaphas they led Him to Pilate, *Matt.* xxvii. 2. *Luke* xxiii. 1, 2, 3, 4.
3. From Pilate to Herod, *Luke* xxiii. 6, 7, 8, where He was abused, *ver.* 11.
4. From Herod to Pilate again, *Luke* xxiii. 11, who excuseth Him, *Luke* xxiii. 14, 15. *John* xix. 4; and would have released Him, *Luke* xxiii. 16; but they rather chose Barabbas, *ver.* 18, and cried, “Crucify Him,” *ver.* 21. His wife sent to him, *Matt.* xxvii. 19, and xxvii. 24. But they accuse Him of treason, *John* xix. 12. Hence Pilate condemns Him, *John* xix. 16.

IV. Being condemned, they carried Him to be crucified.

1. They crown Him with thorns, *Matt.* xxvii. 29. *Gen.* iii. 18.
And abuse Him, *Matt.* xxvii. 30, 31.
2. They laid His cross upon Him, *John* xix. 17. *Gen.* xxii. 6. But lest He should be weary, and not so sensible of pain, they compel Simon, a Cyrenian, to do it, *Luke* xxiii. 26.
3. As He went along, the women bewailed Him, *Luke* xxiii. 27.
4. When they were come to Mount Calvary they crucify Him.
 1. They fastened the cross in the ground. The cross was an erect piece of wood, at the upper end whereof there was a transverse beam, and in the middle another piece standing out; Ἐξ' ὅπερ εποχοῦται οἱ σταυροῦμενοι. — *Justin. M.* [Dialog. cum Tryph. c. 91.]
In quo requiescit qui claris affigitur. — Iren. [adv. Hær. xxiv. 4.]
 2. They raised up His body, and placed it upon that middle piece, *Num.* xxi. 9. *John* iii. 14.
 3. They nailed His hands to the transverse, and His feet to the erect beam, *Zech.* xii. 10. *Ps.* xxii. 16. *John* xx. 25, 27.
 4. At the top of the erect beam they fixed the title, THIS IS [JESUS] THE KING OF THE JEWS, *Luke* xxiii. 38.

5. As He hung there, they gave Him wine and myrrh to drink, *Mark* xv. 23, to stupify Him; but He would not have it.

6. Thus He hung for three hours together in the greatest pain imaginable, and yet prayed for them, *Luke* xxiii. 44.

But they reviled Him, *Luke* xxiii. 35, 36, 37. And crucified two other malefactors by Him, one on each side, *Luke* xxiii. 33.

7. Then the sun was darkened, *Luke* xxiii. 44, 45.

8. About the ninth hour, or three in the afternoon, He cried, Eli, Eli, &c. *Matt.* xxvii. 46, and committed His spirit into the hand of God, *Luke* xxiii. 46; and then gave up the ghost, at the time of the evening sacrifice.

After this they pierced His side, *John* xix. 34.

USE.

Behold here,

1. The infinite love of God, *Philip.* ii. 6, 7, 8.
2. The heinousness, the sinfulness, *Philip.* iii. 18, of sin, which only imputed, brought such strange sufferings upon the Son of God.
3. Your obligation to duty, *Rom.* vi. 6. *Gal.* v. 24; vi. 14.

v

1 CORINTHIANS xv. 3, 4.

How that Christ died for our sins, according to the Scriptures: and that He was buried.

I. CHRIST, according to the Scriptures, was to die; for this was,

1. Typified. Isaac, as the type, was commanded to be offered up, *Gen.* xxii. 2; and though God afterwards accepted of a ram present instead of him, *ver.* 13,

yet that shewed the antitype was to die, *Heb.* xi. 19; the paschal lamb was to be killed, *Ex.* xii. 6. *1 Cor.* v. 7. *Heb.* xiii. 11, 12. *Rev.* xiii. 8.

2. Foretold by prophecies, *Isa.* liii. 7, 8, 9.

II. Jesus Christ did accordingly die, as it is recorded by all four Evangelists, and the Apostles. Concerning whose death observe,

1. It was not only a painful and shameful, but likewise an accursed death, *Deut.* xxi. 23. *Gal.* iii. 13.

2. Yet He underwent it willingly, and with hearty obedience to God, *Philip.* ii. 8, as appears in that He cried with a loud voice, and then gave up the ghost, *Luke* xxiii. 46. *Διὰ γὰρ τοῦτο καὶ φωνὴ ἐκραύγασεν ἵνα δειχθῆ ὅτι κατ’ ἔξουσίαν τὸ πρᾶγμα γίνεται.*—*Chrysost.* [in *Matt. Hom.* lxxxviii. tom. vii. p. 825, D.]

Spiritum cum verbo sponte demisit.—Tertull. [Apol. c. 21.]

Quasi arbiter exuendi, suscipiendo corporis emisit spiritum, non amisit.—Ambros. [de Incarn. c. 5, tom. ii. p. 712.]

3. Although His soul was separated from his body, and so He was truly dead, yet neither were separated from His Divine Person.

Ἡ δὲ ἀμέριστος Θεότης [ἄπαξ ἀνακραθεῖσα τῷ ὑποκειμένῳ] οὕτε τοῦ σώματος, οὕτε τῆς ψυχῆς ανεσπάσθαι.—*Greg. Nyss.* [Ep. ad Eust. tom. iii. p. 659.]

Quid fecit passio? quid fecit mors? nisi corpus ab anima separavit, animam vero a Verbo non separavit.—*Aug.* [Tract. xlvii. in Joh. tom. iii. p. 2. p. 611.]

III. It was only for our sins that He died.

1. Death is the wages only of sin, *Rom.* vi. 23.
2. Christ had no sin of His own to die for, *John* viii. 46. *1 Pet.* ii. 22.
3. Hence, as it was only for sin He died, *Isa.* liii. 10, so it was only for our sins, *Rom.* iv. 25; to satisfy God's justice for them, *1 John* ii. 2; that so our sins might be pardoned, *Heb.* ix. 22. *Eph.* i. 7. *Col.* i. 14; and so we reconciled to God, *Rom.* v. 10. *Col.* i. 21, 22.

USE.

1. Behold here the infinite love of God, *1 John* iv. 10.
2. Oft meditate upon Christ as dying for your sins.

3. Put your whole trust and confidence on Him, *Gal.* ii. 20.

IV. He was buried. Concerning which observe,

1. Although, by the Roman laws, he that was crucified was to be exposed to the fowls of the air, and not buried, yet God so ordered it in His providence that Christ was buried, *Deut.* xxi. 22, 23. *John* xix. 31.
2. He was buried by two honourable persons, Joseph, *Matt.* xxvii. 57. *Luke* xxiii. 50; and Nicodemus, *John* xix. 39, 40; iii. 1: and so the prophecy fulfilled, *Isa.* liii. 9.
3. He was laid in a new tomb, dug out of a rock, *Matt.* xxvii. 60.

Venit ad me traditio [quædam] talis, quod corpus Adæ primi hominis ibi sepultum est, ubi crucifixus est Christus; ut sicut in Adamo omnes moriuntur, sic in Christo omnes vivificantur.—Orig. [in Matt. xxvii. Tr. xxxv. tom. iii. p. 920.]

Ubi in Adam mors omnium, ibi in Christo omnium resurrectio.—Ambr. [Ep. lxxi. tom. ii. p. 1070, F.]
Hence Adam is believed to be one of those that then rose from the dead, *Matt.* xxvii. 52, 53.

*Quod eum ibidem solverit, Ecclesia fere tota consentit.
—Aug. [Ep. clxiv. 6. tom. ii. p. 575.]*

4. As His body was laid in the grave, His soul went to hell. For which consider,

1. He had a soul as well as body, *Matt.* xxvi. 38.
2. His soul separated, must go either to heaven or hell. Not to heaven, *John* xx. 17. But *Luke* xxiii. 43. *Est sensus multo expeditior, et ab his omnibus ambiguitatibus liber, si non secundum id quod homo erat, sed id quod, Deus erat, [Christus] dixisse accipiatur, Hodie tecum eris, etc.—Aug. [Ep. clxxxvii. tom. ii. p. 680.]*
3. That it went to hell, is plain from *Eph.* iv. 9. *Rom.* x. 6, 7. *Ps.* xvi. 10. *Acts* ii. 31. This hath been the constant opinion of the Catholic Church, although they differed in the ends of His descent. Some thought He preached the Gospel there, *1 Pet.* iii. 18, 19.

Δι' οὐδὲν ἔτερον εἰς ἄδου κατῆλθεν ἢ διὰ τὸ εὐαγγελίσασθαι.

Clem. Alex. [Strom. vi. 6, p. 763.]

Some that He went to triumph, *Col. ii. 15.* But be sure He went :

1. To satisfy the law of the dead, *Legem mortuorum servare.—Iren. [adv. Hær. v. 26.]* As His body was buried as the bodies of sinners are, so His soul went where theirs.

Hic quoque legi satisfecit, formâ humanæ mortis apud inferos functus.—Tertull. [de Anim. c. 55.]

2. That we might not come there.

Ideo ille pervenit usque ad infernum, ne nos remaneremus in inferno.—Aug. [in Ps. lxxxv. tom. iv. p. 912.]

Εἰς τὸν ἄδου καταβαῖνων ἡμᾶς ἀνέφεγε. Athan. [tom. i. p. 104.]

USE.

1. Consider the several degrees of Christ's humiliation, and be duly affected with it.
2. Let such considerations excite you to live to Him who died for you, *1 Cor. vi. 20.*
3. To make you more effectually frequent the Lord's Supper.

1 CORINTHIANS xv. 4.

And that He rose again the third day, according to the Scriptures.

I. CHRIST, according to the Scriptures, was to rise again. The Scriptures had,

1. Foreshewed it in types : in Isaac's deliverance, *Gen. xxii. 13*; Joseph's, *xli. 14*; and Jonah's, *Jonah ii. 10.*
2. Foretold it in prophecy, *Ps. xvi. 10. Acts ii. 31. Isa. liii. 10. Ps. ii. 7. Isa. ix. 7. Acts xxvi. 22, 23.*

II. Christ, according to the Scriptures, did rise again. This is attested,

1. By many eye-witnesses that saw Him: Mary Magdalene, *Mark* xvi. 9; Cleopas, &c. *Luke* xxiv. 13, &c.; all the disciples but Thomas, *John* xx. 19; Thomas too, *ver.* 26.

Cum suam exercuit solicitudinem, omnium fidem confirmavit.—Aug. [Serm. de Temp. clxii. tom. v. App. p. 287.]

Τύπους ἐδείκνυ πληγῶν. Cyril. Alex. [de Trin. c. 17, tom. vi. p. 23.]

Vulnerum cicatrices tetigit.—Greg. Mag. [in Evang. Hom. xxix. tom. ii. p. 91, E.]

Vulnera suscepta pro nobis cælo inferre maluit.—Ambr. [in Luc. xxiv. tom. i. p. 1540.]

Διὰ τοῦτο ἀνέστη ἕχων τὰ σημεῖα τοῦ σταυροῦ. Chrysost. [in Jo. Hom. lxxxvii. tom. viii. p. 520, C.]

Five hundred at one time, *1 Cor. xv. 6.*

All the disciples, *Luke* xxiv. 43. *Acts* x. 41, 42; Paul, *1 Cor. xv. 8.*

2. His enemies, *Matt. xxviii. 11, 12.*

Ἡ γὰρ ἀλήθεια παρὰ τῶν ἐναντίων ἀνακηρυπτομένη διάλαμψει. Chrysost. [in Matt. Hom. xc. tom. vii. p. 839, B.]

3. Angels, *Luke* xxiv. 4, 5, 6.

4. God Himself, by miracles, enabling His Apostles to preach, to propagate, and die for the Gospel, *Acts* iv. 33. *Quisquis ergo adhuc prodigia requirit ut credat, magnum est ipse prodigium qui mundo credente non credit?—Aug. [Civ. Dei, xxii. 8, tom. vii.]*

III. How was He raised?

1. By the power of God, *Eph. i. 19. Gal. i. 1.*

2. And, by consequence, by His own power, Himself being God, *John* ii. 19, 22; x. 17, 18.

Kαὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἐαυτὸν.—Ignat. [Ep. ad Smyrn. c. 2.]

Not only *corpus suum levando*, as the Socinians [*see Pearson on the Creed*, vol. ii. p. 356, note ^b], but as the Father did.

IV. How long was it after His death before He rose?

He rose the third day, and that too according to the Scriptures, *Jonah* i. 17. *Matt. xii. 40; xvi. 4.*

And that He did so is plain, *Acts* x. 40. *John* xix. 31; xx. 1.

Hence the Lord's day [was] always kept, *John* xx. 19, 26.

"Ινα δειχθῆ νεκρὸν τὸ σῶμα, καὶ μίαν ὑπέμενε μέσην ὁ λόγος, καὶ τριταῖον τοῦτο πᾶσιν ἔδειξεν ἀφθαρτον. *Athan.* [de Incarn. Verbi, c. 26, tom. i. p. 69, E.]

He lay three days, that we might believe He was dead;
He rose the third day, that we might believe He lives.

V. What inferences may we draw from this Article?

1. Doctrinal.

1. That Christ is the Son of God, *Rom.* i. 4. *Ps.* ii. 7. *Acts* xiii. 33.

2. That He died not for His own sins, but ours, *Acts* ii. 24. 2 *Cor.* v. 21.

Eἰ γὰρ ἦν ἀμαρτωλὸς, πῶς ἀνέστη; εἰ δὲ ἀνέστη, εὑδηλον ὅτι ἀμαρτωλὸς οὐκ ἦν. Εἰ δὲ ἀμαρτωλὸς οὐκ ἦν, πῶς ἐσταυρώθη; δὶ’ ἐτέρους. Εἰ δὲ δὶ’ ἐτέρους, πάντως ἀνέστη.—*Chrysost.* [*Hom. ix. in Ep. ad Rom. iv.* tom. iv. p. 511, E.]

3. That by His death He hath satisfied God's justice, and so is able to justify us before His Father. If He had not paid our debt, He would not have been released; but God sent an officer to open the prison-doors and release Him, 1 *Cor.* xv. 17. *Rom.* iv. 24, 25; viii. 33, 34.

4. We may surely hope and trust in Him for our salvation, 1 *Pet.* i. 3. *Heb.* vii. 25.

5. That we shall rise again, 1 *Cor.* xv. 12, 21, 22. *Rom.* viii. 11.

Οὐδέπω γὰρ οὐδεὶς ἐστιν ἐγηγερμένος, εἰ μὴ ὅτι τῆς κεφαλῆς ἀναστάσης, καὶ ἡμεῖς ἡγέρθημεν.—*Chrysost.*

Ἐκείνου γὰρ ἀνάσταντος, καὶ ἡμεῖς ἐλπίζομεν ἀναστήσασθαι.—*Theodore.*

6. He will come to judgment, *Acts* xvii. 31. 1 *Thess.* i. 10. 2 *Cor.* v. 10.

7. We rose with Him, as members with their head, *Col.* ii. 12, 20. *Eph.* ii. 5, 6.

2. Practical.

1. Meditate upon His resurrection, 2 *Tim.* ii. 8. This

is the end of our keeping this day, and every Sunday.

2. Believe in Him for pardon and salvation, *Rom.* v. 10.
 3. Fear Him, *Matt.* xxi. 42, 44. *Ps.* ii. 9. *Eph.* i. 20, 21. *Philip.* ii. 9, 10.
 4. Rise to newness of life, *Rom.* vi. 4. *Eph.* v. 14. *Rev.* xx. 6.
 5. Seek those things that are above, *Col.* iii. 1.
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1 PETER iii. 22.

Who is gone into heaven, and is on the right hand of God.

- I. THAT the Messiah was to ascend into heaven, was,
 1. Foresawed in types, *Ex.* xxx. 10. *Lev.* xvi. 2. *Heb.* ix. 7, 11, 12, 24.
 2. Foretold in prophecy, *Ps.* lxviii. 18. *Eph.* iv. 8.
סַלְקָתָא לִרְקֵיעַ לְפָרוּם. *Targ.*
- II. That our blessed Saviour did ascend thither is plain, from the testimony,
 1. Of the Apostles, in whose presence He ascended, *Mark* xvi. 19. *Luke* xxiv. 50, 51. *Acts* i. 9. None saw Him rise, because they were to see Him afterwards; but they saw Him ascend, because they were not to see Him again till the last day.

Καὶ γὰρ τῆς ἀναστάσεως τὸ μὲν τέλος εἶδον, τὴν δὲ ἀρχὴν οὐκέτι; καὶ τῆς ἀναλήψεως τὴν μὲν ἀρχὴν εἶδον, τὸ δὲ τέλος οὐκέτι.—*Chrysost.* [*Hom.* ii. in *Act. Apost.* tom. ix. p. 17, C.]

2. Of angels, who were sent to assure them He was got to heaven, *Acts* i. 10, 11.
Οἳ δὲ εἰς τὸν οὐρανὸν ἀναλαμβάνεται αὐτοὶ λοιπὸν ἐδίδασκον οἱ ἄγγελοι.—*Chrysost.* [*Hom.* ii. in *Act. Apost.* *ibid.*]
3. Of Christ Himself, *John* xx. 17. Therefore, when He

saih that the Son of man was in heaven before, *John* iii. 13, that is meant only of the assumption of the human nature to the Divine Person; whereby it might be said to be in heaven, because the Divine Person was there.

III. Concerning the ascension, we may observe the time, place, and ends.

1. The time: forty days after His resurrection, *Acts* i. 3, which time He continued upon earth,
 1. To convince His disciples of the truth of His resurrection, by His frequent appearing to them and conversing with them, *Luke* xxiv. 30, 39, 41, 42. *Acts* x. 41.
 2. To manifest the great glory His body was now endowed with, *John* xx. 26. *Luke* xxiv. 31. *Philip.* iii. 21.
 3. To inform their judgments, *Acts* i. 3. *Luke* xxiv. 27.
 4. To ordain His Apostles, *John* xx. 21, 22.
 5. To give them their commission, *Matt.* xxviii. 19, 20. *Mark* xvi. 15.
2. The place: He ascended into heaven.
 1. He left this world, *John* xvi. 28.
 2. He went to some other determinate place, *John* xiv. 3.
 3. This place was upwards, above this world, *Acts* i. 9.
 4. This superior place, whither our Saviour went, was heaven, *Mark* xvi. 19. *Luke* xxiv. 51. *Heb.* ix. 24.
 5. The heaven whither our Saviour went is the heaven of heavens. He passed through the lower heavens, διεληλυθότα τοὺς οὐρανούς, *Heb.* iv. 14. *Eph.* iv. 10. *Heb.* vii. 26. *2 Cor.* xii. 2.
3. Wherfore did He ascend thither?
 1. To seal and confirm the redemption He had purchased for us; as the high-priest, when he had offered sacrifices with the blood, he entered into the holy place, *Lev.* xvi. 14. *Heb.* ix. 12.
 2. To send down the Spirit upon His Apostles, and all believers, *John* xvi. 7. *Luke* xxiv. 49. *Acts* i. 8; ii. *Eph.* iv. 8.
 3. To prepare a place for us, *John* xiv. 2.

USE.

This should teach us,

1. To believe firmly on our blessed Saviour, as the Christ in whom all the types and prophecies were fulfilled, *John xx. 29.*
 2. To trust steadfastly on Him for His bringing us to heaven, *Heb. vi. 19, 20. John xiv. 2, 3.*
 3. To follow our blessed Saviour into heaven with our hearts and affections, *Philip. iii. 20. 2 Kings, ii. 2, 11, 12.*
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1 PETER iii. 22.

And is on the right hand of God.

I. The Messiah was to sit at the right hand of God. This was foreshewed,

1. In type, *Gen. xli. 40, 41, 42.*
2. In prophecy, *Ps. ex. 1. Matt. xxii. 44. Acts ii. 34, 35, 36.*

II. It is plain that our Saviour did and doth so, *Mark xvi. 19. Rom. viii. 34.*

To understand this we must consider,

1. What are we to understand by the right hand of God?

1. Negatively. Not as if God had properly any hands.
2. Positively. It denotes,

1. His power; for the hand is that member whereby we work, *Matt. xxvi. 64.*

2. The right hand denotes honour and glory, *1 Kings ii. 19. Heb. i. 3; viii. 1.*

Perfecto opere ad cœlos victor adveniens, audit à Deo Patre, sede ad dextram meam.—Max. Taur. [Homil. i. de Pentec.]

3. It signifies happiness and eternal felicity, *Ps. xvi. 11.*

Quid est Patris duxera, nisi illa æterna, ineffa-

*bilisque felicitas quo pervenit Filius hominis,
etiam carnis immortalitate percepta.—Aug. [cont.
Serm. Arian. c. 12, tom. viii. p. 632.]*

2. How are we to apprehend Christ as now at the right hand of God ?
 1. He is sometimes said in general only to be there, *1 Pet.* iii. 22. *Rom.* viii. 34.
 2. Sometimes to stand there, *Acts* vii. 56.
Sedere judicantis est, stare vero pugnantis et adjuvantis.—Greg. M. [Homil. xxix. in Evang. tom. ii. p. 94, B.]
 3. Most commonly to sit there; which signifies not any bodily posture, but,
 1. His dwelling, in heaven, *בָּשָׁרְךָ*.
Sedere, intelligite habitare.—Aug. [de Symbol. i. 4. tom. vi. p. 553.]
 2. His quiet and freedom from all disturbance.
 3. His dominion and sovereignty, *Ps. cx. 1. 1 Cor. xv. 25.*
Ipsum verbum, sedere, regni significat potestatem.—Hieron. [Comm. in Eph. i. tom. vii. p. 565.]
 4. His power of judging, *Prov. xx. 8.*
 3. What is He now doing there ?
 1. He exerciseth His priestly office, by making intercession for us, *Heb. vii. 24.*
 1. Christ's priestly office began upon earth, when He offered up Himself as a sacrifice for us, *Heb. x. 12; ix. 26. Eph. v. 2. 1 Tim. ii. 6. Matt. xx. 28.*
 2. As the high-priest was to go once a-year into the holy of holies to make atonement for the people, *Lev. xvi. 12, 13, 14, 33, 34;*
So Christ, when He offered up Himself, went into heaven, as it was with His own blood, *Heb. ix. 12, 24.*
 1. To make atonement and intercession to God for the pardon of our sins, by virtue of His blood, *1 John ii. 1, 2. Rom. iv. 25.*
 2. To send down His Spirit upon us to cleanse us from all sin, *John xvi. 7. Heb. ix. 13, 14;* and to lead us into all truth, *John xvi. 13.*

3. To take care that all necessary means of salvation be afforded to those who believe, and to make them effectual, *Eph.* iv. 8, 11, 12.
4. To offer up our prayers to God with the incense of His own merits, *Rev.* viii. 3, 4. *Lev.* xvi. 12, 13.

USe.

1. This should encourage us to pray, *Heb.* x. 19, 20, 22; iv. 14, 16.
 2. This should teach us, in all our prayers, to act by faith on Christ, as in heaven interceding for us, *John* xvi. 23, 24. *Mark* xi. 24.
 3. Hence we should put our whole trust on Christ, and Him alone, for our salvation, *Heb.* vii. 25. *Rom.* viii. 34.
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1 PETER iii. 22.

Angels, and Authorities, and Powers, being made subject to Him.

I. His kingly office.

1. That Christ should be a king is plainly foretold, *Ps.* ii. 6. *Acts* xiii. 33. *Isa.* ix. 6, 7. *Matt.* ii. 2, 4. *Zech.* ix. 9. *Matt.* xxi. 5.
2. His kingdom was not of this world: no temporal kingdom, as the Jews thought, yea, and the Apostles, *Acts* i. 6. Himself saith it was not, *John* xviii. 36; therefore He would not divide the inheritance, *Luke* xii. 13, 14; nor be made a king by them, *John* vi. 15.
3. He exercised His regal power, even when He was upon earth, over bad angels, *Mark* i. 25, 27; iii. 11, 12. Good angels, they attended Him as His guard, *Luke* ii. 13; and worshipped, *Heb.* i. 6.
4. After His resurrection He declared His commission and authority, *Matt.* xxviii. 18.

5. At His ascension He was actually invested with it, enthroned, crowned, *Acts* ii. 36; v. 31.

Concerning this His kingdom, we may observe,

1. The extent. It is over all; it is extended all over the world, *Rom.* ix. 5. *1 Pet.* iii. 22. *Eph.* i. 20, 21. *Philip.* ii. 9; and yet He needs no viceroy, for He is every where, *Matt.* xxviii. 20, and therefore no vicar-general.
 2. The nature of this kingdom, as it resembles these on earth. He hath,
 1. His throne in heaven, there He keeps His court, *Heb.* viii. 1; xii. 2.
 2. His courtiers and immediate attendants are holy Angels and saints, *Rev.* vii. 11.
 3. His ministers of state are likewise the holy Angels, *Heb.* i. 14.
 4. His secretaries are the Prophets and Apostles, *2 Pet.* i. 21.
 5. Yet He gives audience every where, *Matt.* xviii. 20; therefore we ought not to go to His courtiers.
 6. The law He governs His subjects by is His written word, *Jam.* ii. 8, 12.
 1. The common law is the Old Testament, *Rom.* iii. 19.
 2. The chancery, or court of equity, is the New, *Rom.* iii. 20, 21, 23.
 7. The great seals He useth to confirm His grants are the Sacraments, *Rom.* iv. 11.
 8. His enemies are many, but He conquers them all, *Heb.* x. 12, 13. *Josh.* x. 24.
- He soon conquered all those that opposed Him in the propagation of the Gospel, *Matt.* xvi. 28.
- But His great enemies are three great and powerful princes.
- Satan, *John* xii. 31. *Eph.* ii. 2; vi. 12.
- Sin, *Rom.* v. 21; vi. 12.
- Death, *Rom.* v. 14, 17.
1. He conquers the devil, *Heb.* ii. 14. *1 John* iii. 8. *2 Tim.* ii. 26.
 2. Sin, *Rom.* vi. 14. *Acts* v. 31. *Philip.* iv. 13.

3. Death is also conquered by Him, *Hos.* xiii. 14.
1 Cor. xv. 54, 55, 56.

9. He hath His Ambassadors also, *2 Cor.* v. 20.

USE.

In His name therefore I beseech you,

1. To honour and reverence Him as exalted above all other monarchs in the world, *John* v. 23. *Philip.* ii. 9, 10.
 2. Submit unto Him, and obey His laws, *Ps.* ii. 9. *Luke* xix. 27.
 3. Trust to Him for His pardon, *Acts* v. 31; and protection of you, and His bringing you to Himself in heaven, *Rev.* iii. 21; vii. 12.
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MATTHEW xxv. 31.



When the Son of Man shall come in His glory.

I. CHRIST shall come again from heaven to earth.

He is now in heaven, and will be to the end of the world,
Acts iii. 21.

But that He will one day come from thence again is attested,

1. By the Apostles, *1 Thess.* iv. 16. *2 Thess.* i. 7. *Heb.* ix. 28.
2. By the holy Angels, *Acts* i. 10, 11.
3. By Christ Himself, *John* xiv. 2, 3. *Matt.* xxvi. 64; xxv. 31.

II. His coming shall be with great glory.

The Archangels shall be His heralds, *1 Thess.* iv. 16.

All the holy Angels shall attend Him, *Matt.* xxv. 31. *2 Thess.* i. 7. *Mark* viii. 38.

This was long ago foretold by Enoch, *Jude* 14, 15. *Dan.* vii. 13, 14.

So He is often said to come in the clouds, *Matt.* xxvi. 64.
Rev. i. 7.

עֲנָנוֹי הַשְׁמִים הֵם מֶלֶכְיִ צָבָא הַשְׁמִים

The clouds of heaven, they are the Angels of the host of heaven.—*R. Gaon.* [in *Dan.* vii. 13.]

III. Being thus come with His Angels, He shall sit upon a throne, that is, a judgment seat, *Matt.* xix. 28.

To open this,

1. There will be a judgment.

1. Private, *Heb.* ix. 27. *Eccl.* xii. 7. *Targ.* לְמִקְםָ בְּדִינָא, *Luke* xvi. 22, 23.

2. General. Of which,

1. That there is such a judgment to come appears,

1. From the testimony of conscience, *Acts* xxiv. 25. *Rom.* ii. 15.

2. From the justice of God, *Gen.* xviii. 25.

3. From the visions of it, *Dan.* vii. 10. *Rev.* xx. 12.

4. From His express assertion of it, *Eccl.* xii. 14. *Rom.* ii. 5. *Eccl.* xi. 9, 10.

2. Who will then be judge? Christ, *John* v. 22, 27. *Rom.* xiv. 10. 2 *Cor.* v. 10, *Acts* xvii. 31; x. 42.

1. Because it is but reason, that He that was judged of men should afterwards judge them, *Matt.* xxvi. 64. *Philip.* ii. 9, 10, 11.

2. That so we may see our Judge, *John* v. 27. *Job* xix. 25, 26, 27.

3. Who shall then be judged? All nations and people whatsoever, *Matt.* xxv. 32. 2 *Cor.* v. 10.

1. All that are dead shall be raised again to life, 1 *Cor.* xv. 52. *Rev.* xx. 12, 13.

2. Those that are then alive shall be summoned too, 1 *Cor.* xv. 51. 1 *Thess.* iv. 17.

IV. What law will He judge by? The law of God, *Jam.* ii. 12; and by the law of nature, *Rom.* ii. 14.

By which He will judge,

1. The thoughts, 1 *Cor.* iv. 5. 2 *Pet.* ii. 1.

2. The words, *Matt.* xii. 36.

3. The actions, of every man, 2 *Cor.* v. 10. *Eccles.* xii. 14. To this end the books shall be opened, *Rev.* xx. 12.

1. The book of God's word.

2. Of His Omnicience, *Mal.* iii. 16.

3. Of men's consciences, *Jer.* xvii. 1.

V. What will be the issue of this judgment?

Absolution to the just.

Condemnation to the wicked.

USE.

1. Make a virtue of that now which then you will be forced to do, even honour and revere Him, *John* v. 22, 23.
 2. Get Him to be your friend beforehand.
 3. Live as you will then wish you had done, 2 *Pet.* iii. 10, 11. *Jam.* ii. 12. *Matt.* xxv. 44. *Luke* xxi. 34.
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GALATIANS iv. 6.

And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

OBSERVE here,

I. In general. All the Three Persons of the Godhead are here mentioned together, as often elsewhere, *Matt.* iii. 16, 17; xxviii. 19. 2 *Cor.* xiii. 14. 1 *John* v. 7.

II. In particular. Concerning the Holy Ghost, observe,

1. He is here reckoned among the Persons of the Sacred Trinity, *Acts* v. 3, 4. 1 *Cor.* xii. 6, 11. *Isa.* vi. 8, 9, cum *Acts* xxviii. 25, 26. *Matt.* xii. 31, 32.
2. As Christ is here called the Son of God; so the Holy Ghost is here called the Spirit of Christ, proceeding from the Son as well as from the Father, *John* xvi. 15.
3. As the Father sent the Son, *Gal.* iv. 4, so He sent the Spirit of His Son too, ver. 6. Ἐξαπέστειλε in both places. *John* xiv. 26; xv. 26.
4. God sends His Spirit only to those who are His sons by adoption, ver. 5, "Οτι δε εστε γιου. That ye are sons,

appears from hence, because you have the Spirit; or, because ye are sons, therefore, &c. We partake of the Spirit only by virtue of our union to Christ. Which union is made by faith, *John i. 12.* Therefore none else are capable of it, *John xiv. 17.*

5. It is the heart of believers into which the Spirit is sent, and wherein Christ and it dwell, *Eph. iii. 17.*

For the heart is the fountain of life, *Prov. iv. 23.*
And the seat of all true grace.

Hence whatsoever a man doth, how well soever he speaks, unless his heart be right with God, he may be confident that he hath not the Spirit of Christ.

6. This Spirit, thus sent by God into the heart of believers, cries, *Abba, Father,* which is the last and greatest work He doth for us and in us, and therefore supposeth all the rest.

Now the great things He doth are,

1. External. Which as means He useth.

1. He hath revealed the will of God, and necessary truths, to us, *2 Pet. i. 21. John xiv. 26. 2 Tim. iii. 16.*

2. He constituteth and appointeth ministers in His Church to expound this, the will of God, and apply it to men, *Eph. iv. 11, 12. 1 Cor. xii. 6, 7, 8, 9, 10. Acts xx. 28; xiii. 2.*

2. Internal. By these means,

1. He enlightens our minds, rectifies our judgments, and clears up our apprehensions of the truths He hath revealed, *Acts xvi. 14. Ps. cxix. 18. John vi. 63. 1 Cor. ii. 11, 12. John xvi. 13.*

2. He convinceth us of sin, and makes us truly sensible of it, and penitent for it, *John xvi. 8, 9. Acts ii. 37.*

3. He sanctifies and renewes our wills and affections, and so our whole nature, *Tit. iii. 5. 2 Thess. ii. 13. 1 Pet. i. 2. John iii. 5. 1 Cor. vi. 11.*

4. He guides, directs, and governs us in our actions, *Rom. viii. 1, 14, 26, 27. 1 Cor. xii. 3.*

5. He assures us of our adoption and reconciliation to God, whereby we are able to call Him *Abba,*

Father, Rom. viii. 15, 16; by which means He is an earnest of our future glory, Eph. i. 13, 14.

USE.

1. Hence we should learn to adore all the Persons of the sacred Trinity, as all concurring in our redemption, *2 Cor. xiii. 14. Isa. vi. 3. Rev. iv. 8.*
2. Pray earnestly for the Spirit, otherwise ye are none of Christ's, *Rom. viii. 9;* nor can do any good thing, *John xv. 5.*

And we have a promise for it, *Luke xi. 13.*

ACTS ii. 47.

And the Lord added to the Church daily such as should be saved.

- I. **WHAT** is meant by *the Church?* The English is from the Greek, Κυριακὴ; but the word here in the Greek is Ἐκκλησία, frequently used in the New Testament.
1. Sometimes for the place where the disciples met to worship God, *1 Cor. xi. 22,* "H τῆς Ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε;

Sicut Ecclesia dicitur locus quo Ecclesia congregatur.—Aug. [Quæst. in Levit. lib. iii. c. 57, tom. iii. p. 567.] Hoc tamen vocari etiam ipsam domum orationum, testis est idem Apostolus dicens, Nunquid domos non habetis, &c.—Ibid.

So St. Basil, Chrysostom, Jerome, &c. expound it.
Conveniunt in Ecclesiā.—Tertull.

2. Sometimes for the assembly met together to worship God. Any particular congregation of saints, *Col. iv. 15. Rom. xvi. 3, 5. 1 Cor. xvi. 19.* If the Apostle had meant only their private family, he would have expressed it so, as *Rom. xvi. 10, 11, 14, 15. 2 Tim. iv.*

19. He means, therefore, the congregation that usually met in some part of their house consecrated to the service of God.
3. Though there were many such particular Churches there, yet the Scripture often calls the whole body of saints in any city or country a Church: as the Church of Jerusalem, *Acts* viii. 1; Antioch, *Acts* xiii. 1; Cæsarea, *Acts* xviii. 22; Thessalonians, 2 *Thess.* i. 1.
4. For the governors and rulers of the Church in any city or nation, *Matt.* xviii. 17. Εἰπὲ τῷ εἰκλησίᾳ τοῦτον τοὺς προεδρεύουσιν.—*Chrys.* [*Hom. lx. in Mat.* tom. vii. p. 607. D.]

See what follows, *Matt.* xviii. 18. *John* xx. 23.

5. For the body collective of all Christians in the world, whereof Christ is Head, *Col.* i. 18. *Eph.* i. 22, 23; v. 23, 25.

Thus Christ Himself useth the word, *Matt.* xvi. 18.

And thus it is understood in the Creed, and in the text.

II. What are the properties of this *Church*?

1. It is one. Εἰς μίαν καθολικὴν, ἀποστολικὴν.

1. As having one Head, and built upon one Foundation, 1 *Cor.* iii. 11. *Eph.* ii. 19, 20.

2. As agreeing in one faith, *Eph.* iv. 5.

3. Led by one Spirit, *Eph.* iv. 3, 4.

Hence we should all conform to the doctrine and rites of the Church in general, 1 *Cor.* xi. 16.

2. The Church is holy.

1. Negatively.

1. Not so as that there were no unholy persons in it; for Christ compares it to

A floor, wheat and chaff, *Matt.* iii. 12.

A field, good seed and tares, *Matt.* xiii. 24, 25.

A casting-net, good and bad fishes, *Matt.* xiii. 47, 48.

A house, vessels of honour and dishonour, 2 *Tim.* ii. 20.

2. Not as if any were perfectly holy in this world, 1 *John* i. 8.

2. Positively holy. Because,

1. It calls men to holiness, 2 *Tim.* i. 9.

2. It engageth men to holiness, 2 *Tim.* ii. 19.
 3. In it many are sincerely holy, *Tit.* ii. 14.
 4. It brings them to perfect holiness hereafter, when the Church will be all holy, *Eph.* v. 26, 27.
3. Catholic or universal; as,
 1. Spread over all places and ages, *Matt.* xxviii. 19.
Mark xvi. 15. *Rev.* v. 9.
Καθολικὴ, appellatur quod per totum orbem diffunditur.
—*Aug.* [Ep. lii. tom. ii. p. 119.]
 2. It teacheth all necessary truths, *John* xvi. 13.
Διὰ τὸ διόδοσκεν καθολικῶς καὶ ἀνελλειπῶς ἄπαντα [τὰ εἰς γνῶσιν ἀνθρώπων ἐλθεῖν ὁφείλοντα δόγματα.]—*Cyril.* [*Catech.* xviii. § 23.]
 3. It enjoins universal obedience, and the exercise of all graces, 1 *Pet.* i. 15.
Διὰ τὸ καθολικῶς λατέσειν καὶ δερπάνειν ἄπαν τὸ τῶν ἀμαρτιῶν εἶδος.—*Cyril.* [*ibid.*]

III. Such as shall be saved are brought into the Church by God.

1. The Lord brings or adds them to the Church, *John* vi. 44. *Acts* xvi. 14.
2. They that shall be saved are thus brought by the Lord into the Church, *Acts* iv. 12; xvi. 31.
Habere nequit Deum Patrem qui non habet Ecclesiam Matrem.—[*Cyprian.* *de Unit.* *Eccl.* p. 195.]

USE.

1. Thank God for your being brought into the Church, the purest upon earth, *Matt.* xi. 25.
2. Continue in the Church, and live up to the doctrine and discipline of it, *Matt.* v. 16. 1 *Pet.* ii. 12.
Unless ye do this, it will avail you nothing.
If you do, you will get to the Church triumphant, *Heb.* xii. 22.

PSALM XVI. 3.

But to the saints that are in the earth.

COMMUNION of saints.

Saints in heaven, *Col.* i. 12. *Jude* 14. 1 *Thess.* iii. 13.

Saints in the earth.

I. Who may properly be said to be saints.

II. How they did, and we may become such.

III. What communion there is among them.

I. Who are truly saints, and may properly be called so ;
and what it is to be a saint.

In general :—

1. Some are said to be saints, or holy, only because separated from the profane and heathenish world, to the worship of the true God, *Deut.* vii. 6 ; xiv. 2. *Rom.* i. 6, 7.

Or to some especial service in the worship of God, as holy Priests, *Lev.* xxi. 6, 7. *Num.* xvi. 5, 7. Holy Prophets, *Luke* i. 70. Holy Apostles, *Eph.* iii. 5. *Rev.* xviii. 20.

2. Some are saints by covenant with God, *Ps.* l. 5. *Ex.* xix. 5, 6. 2 *Cor.* i. 1. Thus every one baptised is a saint, 1 *Cor.* vii. 14. *Rom.* xi. 16.

3. Some are saints only by profession, *Deut.* xxvi. 17, 18, 19. 1 *Cor.* i. 2, with iii. 2.

4. Some are really and truly saints by participation of all true grace and virtue, 1 *Cor.* vi. 1, 2, 11.

Concerning which, in general, observe,

1. There are but very few of them in the world, *Matt.* xxii. 14. *Luke* xii. 32, Τὸι μικροὶ ποίμνιοι.

2. It is a hard matter to know who are and who are not saints in this world.

Judas among the Apostles.

Foolish among wise virgins, *Matt.* xxv. 3, 4, 5 ; vii. 22, 23.

3. It is no easy matter for a man to know whether he himself be a true saint or no, *Jer.* xvii. 9. *Luke* xviii. 11. *Matt.* xxv. 11, 12.
4. It is a very hard and difficult matter to be a true saint, *Matt.* vii. 13, 14.

But, blessed be God, it is possible for us.

In particular :—

A true saint,

1. Is one that is renewed and sanctified by the Spirit of God, the only principle of all true sanctity, *John* iii. 5, 6. *Tit.* iii. 5. 2 *Thess.* ii. 13. 1 *Pet.* i. 2. 2 *Pet.* i. 4. 1 *John* iii. 24.
2. He is acted and guided by the same Spirit, *Rom.* viii. 1, 9, 14. *Gal.* v. 18, 25.
3. Hence the actions of a true saint differ from all moral or human actions, 2 *Cor.* iv. 13. *Eph.* vi. 18. *Philip.* iii. 3. *Col.* i. 8.
 1. They proceed from spiritual motives, and are directed to spiritual ends, 2 *Cor.* i. 12.
 2. They are performed in a spiritual manner ; With zeal and fervency, *Rom.* xii. 11, and yet with order and regularity too.

Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν, Gal. v. 25.

That is, orderly and methodically, not against reason.

4. Hence, also, he carefully abstains from sin, as contrary to the principles of grace that are in him, 1 *John* iii. 9.
 1. The bent and inclination of his heart is against it, *Ps.* cxix. 113; xvii. 3.
 2. Hence he cannot sin without reluctance and great difficulty ; as it were, violence offered to himself, 2 *Cor.* xiii. 8. *Acts* iv. 20.
 3. He avoids sin as sin, because offensive to God and contrary to His laws, *Gen.* xxxix. 9. *Ps.* li. 4.
 4. Hence he sets himself against all sin, 1 *Thess.* v. 22.

Hidden and secret, as well as open sins.

Pride, uncharitableness, as well as theft or swearing.

Sins of omission as well as commission.

5. He chooseth the greatest suffering, rather than the least sin, *Job xxxvi. 21. Num. xxii. 18.*
5. A saint is holy in all manner of conversation, 1 *Pet.* i. 15. He that is holy at all, is all holy, universally holy.
1. In respect of the rule he walks by, the word of God : where, *Gal. vi. 16.*
 1. He believes all the truths there revealed, 1 *John iii. 23. Gal. v. 20. 2 Pet. ii. 1; iii. 16, 17. Jude 19.*
 2. Trusteth on all the promises there made, *Rom. iv. 20, 21, 22. Ps. xxvii. 1. Heb. xi. 13.*
 3. Obeys all the commands there enjoined, *Ps. cxix. 6. Luke i. 6.*
 1. He obeys them, because there commanded ; otherwise it is no obedience, 1 *Sam. xv. 22. Heb. xi. 8, 17, 18.*
 2. Hence he obeys all, *Luke i. 75.*
 1. The duties of the first, as well as second table.
 2. The duties of the second, as well as of the first, *Matt. xxii. 37, 38, 39.*
 3. Every one of each table, as well as any one, *Jam. ii. 10.*
 2. A saint is universally holy, in respect of the object, God and man, *Acts xxiv. 16.*
 1. In respect of God, 1 *Chron. xxviii. 9.*
 1. Praying to Him, *Acts ix. 11. Ps. xxxii. 6. Eph. vi. 18.*
 2. Reading and hearing His word, *Ps. xix. 9, 10; lxxxiv. 10; i. 2.*
 3. Loving and fearing Him above all things, *Ps. lxxiii. 25. Isa. viii. 13.*
 4. Keeping His Sabbaths, *Ex. xx. 8. Isa. lviii. 13.*
 5. Not speaking of Him but with fear and reverence, *Ex. xx. 7. Deut. xxviii. 58. Eccles. ix. 2.*
 6. Praising His name, *Ps. cxlv. 10; xxxii. 11.*

2. In respect of men.

1. Loving his enemies, *Matt.* v. 44. *Rom.* xii. 17, 18.
2. Charitable to the poor, *1 John* iii. 17.
3. Just to all, *Matt.* xxiii. 14. *Luke* xix. 8. *Mic.* vi. 8.
3. Universally holy in respect of time, *Luke* i. 75. *Ps.* civ. 33; exlvii. 2. *1 Thess.* v. 16, 17, 18.
4. Universally holy in respect of the subject ; wholly holy in spirit, soul, and body, *1 Thess.* v. 23.

Sunt tria ex quibus perfectus homo constat, carne, animâ et spiritu.—Iren. [adv. Hær. v. 9.]

1. The spirit, the high part of man, ὁ νοῦς, ἡ διάνοια, σύνεσις, the reason and understanding, which, in a true saint, is sanctified,
 1. In respect of God : having,
 1. A right judgment concerning Him, *Deut.* iv. 39. *Ex.* xxxiv. 6; iii. 14.
 2. Clear apprehensions of Him, *Deut.* iv. 15, 16. *Job* xxxi. 23; xlvi. 5, 6.
 3. Frequent, yea, constant thoughts and meditations upon Him, *Ps.* cxxxix. 17, 18; civ.
 2. In respect of others, *Matt.* vii. 1. *1 Cor.* xiii. 5. *Philip.* ii. 3.
 3. In respect of himself, *Rom.* xii. 3. *Gen.* xxxii. 10. *Job* vii. 20. *Ps.* li. 2, 3, 4. *Isa.* vi. 5. *Luke* xv. 18, 19; xviii. 11, 13. *1 Tim.* i. 15.

1 THESSALONIANS v. 23.

And the very God of peace sanctify you wholly.

HE that is truly sanctified is sanctified wholly, in spirit, soul, and body.

Sunt tria ex quibus perfectus homo constat, carne, animâ et spiritu.—Iren. [adv. Hær. v. 9.]

I. In spirit; the highest part, ὁ νοῦς, ἡ διάνοια, σύνεσις, reason, understanding, which, in a true saint, is sanctified,

1. In respect of God: having,

1. A right judgment concerning Him as One, *Deut.* iv. 39; Glorious, *Ex.* xxxiv. 6; Eternal God, *Ex.* iii. 14. And yet Three Persons, *1 John* v. 7.

2. Clear apprehensions of Him.

1. His infiniteness, *Deut.* iv. 15, 16.
2. His greatness, *Job* xxxi. 23; xlvi. 5, 6.
3. His power, sovereignty, and providence over the world, *Matt.* x. 29, 30.

3. Constant meditations upon Him, *Ps.* x. 4; cxxxix. 17, 18. *Prov.* iii. 6.

2. In respect of others, not thinking ill of them, *Matt.* vii. 1. *Philip.* ii. 3.

This is robbing God, *Rom.* xiv. 10.

3. In respect of himself; always thinking humbly and lowly of himself, *Rom.* xii. 3. *Gen.* xxxii. 10. *Job* vii. 20; xl. 4. *Ps.* li. 2, 3, 5. *Isa.* vi. 5. *Matt.* viii. 8. *Luke* xv. 18, 19; xviii. 11, 13. *1 Tim.* i. 15.

II. The soul; that is, the will, the elective faculty, by which we choose or refuse.

So בְּקַבֵּשׁ is put, *Gen.* xxiii. 8. רָעוֹת, *Targ.*

בְּנַפְשִׁי, the will of my enemies, *Ps.* xxvii. 12. So *Ps.* xli. 2.

Hence, in a saint, the whole soul, the will, and all its affections, are sanctified.

1. In respect of God.

1. His will, that is conformed to the will of God; will-

ing what He wills, nilling what He nills, *Luke* xxii. 42. *1 Sam.* iii. 18.

2. His love: he loves God above all things, *Deut.* vi. 5. *Luke* xiv. 26. *Matt.* x. 37.

He that knows God must needs love Him; because he knows,

1. How good He is in Himself, *Luke* xviii. 19.

2. How good He is to us, *Ps.* cxix. 64; xxxiii. 5.

3. His desires: they, too, are carried only after God, *Ps.* xlvi. 1, 2; lxxiii. 25; xxvii. 4.

4. His fear: that, too, is only of God, *Prov.* xxiii. 17. *Isa.* viii. 13. *Matt.* x. 28.

1. His excellency and majesty, *Gen.* xxviii. 16, 17.

2. His anger and displeasure, *Ps.* xxvii. 9.

3. Hence he fears none but God, *Matt.* x. 28.

5. Hope: that, too, is only upon God, *Prov.* iii. 5. *Ps.* cxlvii. 5; xlvi. 5, 11; xxxvii. 3, 6. Using means, but trusting only on God, *Est.* iv. 14. *2 Chron.* xx. 12.

6. Joy: rejoicing in God, *Philip.* iv. 4.

1. In the midst of troubles, *Heb.* iii. 18.

2. Of comfort, *Ps.* cxix. 14.

2. In respect of men.

1. He loves his neighbour as himself, *Lev.* xix. 18. *Matt.* xxii. 39. *Gal.* v. 14.

1. He wisheth no more hurt to his brother than to himself.

2. Doth him what good he can, *Gal.* vi. 10.

He that doth not this, is no true saint, *1 John* iv. 20; xiii. 35.

2. He moderates his anger against others.

1. He is not angry without cause, *Matt.* v. 22. *Mark* iii. 5.

2. Not long, *Eph.* iv. 26.

3. Not so as to revenge himself, *Prov.* xx. 22. *Rom.* xii. 19, 20. *Deut.* xxxii. 35.

3. In respect of the world.

1. He is not overjoyed at the increase of worldly riches or honours, *Ps.* lxii. 10; xlix. 6. *1 John* ii. 15.

He is above all such things, *Philip.* iii. 20.

2. He is not grieved at the loss of them, *Job* i. 21; v. 20, 21, 22. 2 *Cor.* xii. 10. *Acts* v. 41. *Philip.* iv. 11, 12.
3. He doth not covet the world.
 1. He desires not great things, *Jer.* xlvi. 5. *Prov.* xxx. 8.
 2. Not in the first place, *Matt.* vi. 33. 1 *Kings* iii. 5, 9, 11.
 3. Not so as to use unlawful means, *Acts.* viii. 18, 19. *Num.* xxiv. 13.
 4. Not so as to trouble his head about them, *Matt.* vi. 25, 34. 1 *Pet.* v. 7.

III. Body; that is, his outward actions are holy.

1. In his external duties towards God.

Praying, *Ps.* lv. 17.

Hearing.

Sacraments, *Luke* xxii. 19.

2. In all his relations towards men.

1. As a subject to his prince, *Tit.* iii. 1. *Rom.* xiii. 1. 1 *Pet.* ii. 13.
2. A husband or wife, *Eph.* v. 22, 25, 33.
3. A parent or child, *Eph.* vi. 1, 2, 3, 4.
4. A master or servant, *Eph.* vi. 5, 6.

3. In his words, *Matt.* xii. 36.

1. He dares not lie, *Ephes.* iv. 25.

Non aliquando committet Christianus ut lingua interpres animi a sensu et cogitatione discedat.

1. Lying proceeds from the devil, *John* viii. 44.
2. Contrary to the nature of God, *Tit.* i. 2.
3. Hence it is an abomination to Him, *Prov.* xii. 22.
2. He speaks evil of no man, *Tit.* iii. 2. *Jam.* iv. 11.

4. In his actions he is just and righteous, *Matt.* v. 20.

1. He doth evil to none, *Matt.* vii. 12.

2. But all the good he can to all, *Gal.* vi. 10. *Job* xxxi. 19, 20, 22.

So that he who is a true saint shines as light in the world, *Philip.* ii. 15. *Matt.* v. 16.

USE.

Labour to be saints. Consider,

1. How miserable you are without holiness.

1. Without it none of your sins can be pardoned, *Luke* xiii. 3.
2. You can have no peace, *Isa.* xlviii. 22; lvii. 20, 21.
3. You can never get to heaven, *Heb.* xii. 14.
2. How happy you will be with it!

Saints are,

1. The wealthiest persons in the world, 1 *Tim.* vi. 6; iv. 8. 1 *Cor.* iii. 22, 23. *Ps.* cxliv. 15.
2. The most honourable persons in the world, *Isa.* xliv. 4. *Ps.* xvi. 3.

Honourable,

1. In their titles, 1 *Pet.* ii. 9. *Mal.* iii. 17.
2. In their relations :

Father, God, *John* i. 12.

Mother, the Church, *Gal.* iv. 26.

Brethren, Christ and all saints, *Heb.* ii. 11.

3. In their retinue, *Heb.* i. 14. *Ps.* xxxiv. 7. 2 *Kings* vi. 17.
3. Hence they always live in safety and quiet, *Prov.* iii. 23, 24. No evil shall befall them, *Rom.* viii. 28.
4. Hence they live the most pleasant and comfortable lives of all men, *Prov.* iii. 17. *Philip.* iv. 4. 1 *Pet.* i. 8.
5. They only get to heaven, *Matt.* xxv. 46. *Col.* i. 12. 1 *Cor.* ii. 9.

Acts xxvi. 18.



Among them which are sanctified by faith that is in Me.

WE are sanctified only by faith in Christ.

I. Sanctification is not natural to us, neither can it be acquired by our own natural powers and faculties, *Rom.* viii. 7, 8. 2 *Cor.* iii. 5. *Eph.* ii. 8. *Jer.* xiii. 23.

But it is infused into us by God, *John* vi. 44. *Lev.* xx. 7, 8. *Jer.* xxxii. 39. *Ezek.* xi. 19. 2 *Tim.* ii. 25, 26.

II. Our sanctification in Scripture is ascribed in a peculiar manner to God the Holy Ghost, as the immediate Author and Worker of it, *2 Thess. ii. 13. Rom. i. 4.*

1. He enlightens our minds, *Eph. i. 17, 18. 1 Cor. ii. 10, 12.*
2. He convinceth the judgment, *John xvi. 8.*
3. He renews the will, and so regenerates and sanctifies the whole soul, *Philip. ii. 13. Tit. iii. 5. John iii. 5.*
4. He guides and directs us in the ways of holiness, *Rom. viii. 14. 1 Cor. vi. 11.*

III. The Holy Ghost is sent upon us to sanctify and make us holy, only upon the account of Christ's merit and mediation for us.

Therefore it is called the Spirit of Christ, *Rom. viii. 9.*

He promiseth to send it, *John xv. 26.*

It was not given till Christ's ascension, *John vii. 39.*

When ascended, He sent it, *Acts ii. 33.*

So that it is by Him only that we partake of it, *Tit. iii. 5, 6. Rom. v. 5, 6.*

And whatsoever it does for us it first receives it from Christ, *John xvi. 14.*

For He proceeds from the Son as well as from the Father; and whatsoever He doth for us, is only because Christ, from whence He proceeds, took our nature upon Him.

IV. Hence our sanctification depends altogether upon Christ's merits and intercession for us.

So that we are sanctified in Him, *1 Cor. i. 2.*

He was made our sanctification, *1 Cor. i. 30.*

He sanctifies us, *Eph. v. 25, 26, 27.*

And gives us every thing conducing thereunto:

1. Repentance, *Acts v. 31.*
2. Conversion, *Acts iii. 26.*
3. Faith, *Heb. xii. 2. Luke xvii. 5; xxii. 32.*
4. Grace and power to do good works, *John xv. 4, 5. Philip. iv. 12, 13.*

Yea, this was the great end of His death and passion for us, *Tit. ii. 14. Gal. i. 4. Heb. ix. 14. 1 Pet. i. 18.*

So that whatsoever grace we have, we must thank Christ for it, *Rom. vii. 24, 25.*

V. The way whereby we partake of this sanctification, in and through Christ, is by believing in Him.

By faith that is in me.

1. *John v. 5. Gal. ii. 20. Acts xv. 9. John xv. 5. Acts xvi. 31.*

This, therefore, is the first and great thing which we are to believe in Christ for, even for our sanctification.

Which faith may be attained by,

1. Prayer, *Luke xi. 13. Jam. i. 5.*

2. Hearing, *Rom. x. 17.*

3. Meditation, considering especially what strong grounds we have to believe, even the infallibility of God and His word, *Heb. vi. 17, 18.*

4. The Sacrament of the Lord's Supper, *Acts ii. 42.*

This comprises all the rest.

EPHESIANS ii. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

Συμπολῖται τῶν ἀγίων καὶ οἰκεῖοι τοῦ Θεοῦ.

I. THE Church is compared to a great city that reacheth over the world, *Heb. xii. 22*; a city incorporated into one body or corporation, whereof Christ is head, *Eph. i. 22, 23. Col. ii. 19. 1 Cor. xii. 12.*

II. This city is governed by the laws of God, Christ's own institution, *2 Tim. iii. 16*; though every particular corporation in it may have some by-laws, so they be not contrary to the fundamental laws of the city, *1 Cor. xiv. 40.*

III. Many may live near, or in the city, which yet are not of it, nor admitted into it, but are *ξένοι καὶ πάροικοι*, strangers and foreigners, *Eph. ii. 19.* Such are Jews, Turks, Heathens, and all that are not true and real

Christians; though they live among these citizens, they are not fellow-citizens with them.

- IV. Many are made free of this city, admitted into it by baptism and spiritual regeneration, being born again of water and the Spirit, *John* iii. 5. *1 Cor.* xii. 13; and so made fellow-citizens.
- V. There be many great immunities and privileges granted to this city, which only the fellow-citizens have any right to, or can partake of.
 1. Safety and protection from all manner of enemies, *Matt.* xvi. 18.
 2. Free trade and commerce for grace and goodness, for heaven and happiness, which can be attained by none but such as are free of this city, *Acts* ii. 47; x. 6, 48.
 3. Here is that communion of saints, that is one main article of our Christian faith.

Here,

1. The saints have communion in the body and blood of Christ, whereby all saints resort to the same table, eat the same food, drink of the same cup, *1 Cor.* x. 3, 4, 16, 17.

2. Communion with God.

1. The Father, *1 John* i. 3; so that we may call Him our Father, *1 John* iii. 1.
2. The Son, *1 John* i. 3. *1 Cor.* i. 9, *Eis nouvaiav*, to the communion, *John* i. 16; xv. 4, 5.

He took our nature upon Him, and in it died for us, and we have fellowship in His death, *Philip.* iii. 10.

3. God the Holy Ghost, *Philip.* ii. 1. *2 Cor.* xiii. 14. For Christ being our head, and we His members, the Spirit is diffused from Him to us, *Gal.* iv. 6. *2 Pet.* i. 4.

3. Communion with the saints and Angels above; all which make up but one Church with that below.

Where Christ is head and governor.

Κεφαλὴ γὰρ ἐστι καὶ ἀγγέλων καὶ ἀνθρώπων.—Chrys.

They pray in general for us, *Rev.* vi. 10. *Matt.* xviii. 10.

Minister to us, *Heb.* i. 14.

They rejoice at our good, *Luke* ii. 13, 14; xv. 7.
Rev. xviii. 20.

And we, for our parts, praise God for them, that they
are got to heaven.

But by no means must pray to them; for,

1. They do not hear our prayers, *Isa.* lxiii. 16.

2. Nor can fulfil our desires.

3. This is part of that worship which is due only to
God, *Rom.* x. 14.

2. They have communion with one another.

1. In the exercises of all religious duties, praying for
one another, *Eph.* vi. 18.

2. In all acts of love and charity, *John* xiii. 35. *Gal.*
vi. 10.

Vide ut invicem se diligent.—Tertull. [Apol. c. 39.]

USE.

1. Make it your main business to get to be saints, *Matt.*
vi. 33.

2. Live as becometh saints, 1 *John* i. 6, 7.

Then you will surely get to heaven, *Col.* i. 12.

1 JOHN iii. 4.

Sin is the transgression of the law.

'*H ἀμαρτία ἐστὶν η ἀνομία.*

I. WHAT law?

1. The law of nature, the dictates of right reason, *Rom.*
i. 32.

Πᾶν τὸ παρὰ τὸν λόγον τὸν ὁρθὸν, τοῦτο ἀμάρτημα ἐστι—Clem.
[*Pæd.* i. 13, tom. i. p. 158.]

This law appears,

1. From the laws of heathens, and all nations, *Rom.*
ii. 14.

"Ἐθηκεν ὁ Θεὸς νόμον ἐν τῇ φύσει ἄγραφον.—*Chrys.*

2. By their own consciences, *Rom.* ii. 15.

Et hoc te cogit nosse lex intima in ipso corde conscripta.—Aug.

2. The municipal or civil laws of all countries, *Rom.* xiii. 1. *Tit.* iii. 1. *1 Pet.* ii. 13.

These we are bound in conscience to observe, so long as they are not repugnant to the law of God, *Rom.* xiii. 5.

And every transgression of such laws is sin.

3. The divine laws instituted by God Himself; which are,

1. Ceremonial: Concerning the sacraments, sacrifices, holy times and places, and other outward observances of priests and people among the Jews.

This is now abrogated, *Acts* xv. 28. *Col.* ii. 16. *Heb.* vii. 12; ix. 10.

2. Judicial: Concerning magistrates, contracts, distributions of inheritances, witness, punishments of blasphemy, perjury, &c.

These were made only for the Jews, and therefore cannot oblige other nations.

And the Apostle commands all Christians to observe the laws of their own nations, though different from the Jewish, *1 Pet.* ii. 13.

3. The Moral law: contained in the Decalogue, *Deut.* iv. 13.

This law is still in force:

1. It is nowhere repealed in Scripture, and therefore must needs be in force, it having been once established.

2. It was confirmed by Christ Himself, *Matt.* v. 17; xix. 17, 18. *Rom.* iii. 31.

3. It was enjoined before Christ was promised, *Matt.* xix. 8.

It was indeed the eternal will and pleasure of God.

USE.

Obey this law. Consider,

1. It is just and holy in itself, *Ps.* xix. 7, 8.

2. It is good and profitable for you, being suited to your temper and constitution, *Rom. vii. 12.*
3. You will be judged by it, *Jam. ii. 12.*
4. Every transgression of this law is sin.

II. What is it to transgress the law?

'Αμαρτάνειν, and אָפָּתַן, à *viâ et scopo aberrare*; to miss the law, the mark we aim at, by going beyond it, or coming short of it, אָפָּתַן וְלֹא, *Judg. xx. 16.*

The law may be transgressed,

1. As to the matter; when we do the thing that is expressly forbidden, or do not the thing that is expressly commanded in it, *1 Sam. xv. 24.*

2. As to the manner of performance.

1. The principle, which moves us to any action, *1 Tim. i. 5. 2 Cor. i. 12.*
2. The circumstances, *2 Sam. vi. 6. Num. xx. 8, 11.*
3. The end, *Matt. vi. 1. 1 Cor. x. 31.*

III. What difference is there in sins and transgressions of God's law?

There is,

1. Original sins: the sin of our first parents, *Gen. ii. 17; iii. 6.*

This sin we are all,

1. Guilty of: for being all in his loins, we sinned also in him, *Heb. vii. 9, 10.* Hence he was called אָדָם, Adam, man in general.

In illis unis omnes eramus, quia natura humani generis erant. — Aug. [cont. Pel. Hyp. ii. tom. x. App. p. 10, G.]

Hence all men sinned in him, *Rom. v. 12, 18, 19. 1 Cor. xv. 22.*

2. Defiled with sin: so as that we are all by nature prone to sin, *Ps. li. 5. Eph. ii. 3. John iii. 6.*

Fuerunt et ante Christum viri insignes, prophetæ, et sacerdotes. Sed in peccatis concepti et nati, nec originali nec personali caruere delicto. — Cyprian. [de Jejun. et Tentat. p. 35.]

Μὴ δύνασθαι ἄνθρωπον καθαρὸν εὑρεθῆναι ἀπὸ ρύπου, μηδὲ ἐὰν μία ἡμέρα ἢ τῆς γενέσεως ἀυτοῦ. — Basil. [in Ps. xxxii. tom. i. p. 135, C.]

Hence children die: for death is the wages of sin only, as well as the only wages of sin, *Rom.* vi. 23. Hence they ought also to be baptized.

*Quia per baptismi sacramentum nativitatis sordes deponuntur, propterea baptizantur et parvuli.— Orig. [in *Luc. Hom.* xiv. tom. iii. p. 948, E.]*

2. Actual sins.

Which differ,

1. In respect of the object, the law.

Some are,

1. Sins of omission against a positive precept, *Matt.* xxv. 42, 43.

2. Of commission against a negative precept, when we do what we ought not.

2. In respect of the subject.

Some are sins,

1. Of the head or thoughts, *Gen.* vi. 5. *Jer.* iv. 14.

2. The heart, *Prov.* ii. 14. *Col.* iii. 2.

3. The tongue, *Matt.* xii. 36.

4. The hands or actions, *Isa.* i. 15.

3. In respect of the quantity.

We like not the Popish distinction between venial and mortal sin, as if some deserved only temporal, others eternal punishments; or as if any sin was venial in its own nature.

Yet it is plain some sins are greater than others, *John* xix. 11. *Luke* xii. 47.

But no sin is in itself little or venial, without mercy in Christ; for the least sin,

1. Transgresseth the law, *ἵνα μαρτυρία ἡ ἀνομία.*

2. Offendeth God.

3. Defiles the soul.

4. Deserveth hell.

5. Will be called in question at the last day, *Eccles.* xii. 14.

Other sins are great and crying sins, *Gen.* iv. 10.

Jam. v. 4.

Such as are committed,

1. Immediately against God Himself, *1 Sam.* ii. 25. *Ps.* li. 4.

2. Against the Spirit of God, *Matt.* xii. 31, 32.
3. Against light and knowledge, *John* iii. 19. *Luke* xxii. 47.
4. Sins against solemn vows and promises, such as are made in baptism, *Heb.* vi. 4, 6.
5. Wilful, presumptuous, and deliberate sins, *Heb.* x. 26. *1 John* v. 16. Sins unto death, such as men continue in.
6. Against mercies and judgments, *Matt.* xi. 21, 22.

IV. What are the effects and consequences of sin?

Very sad and dismal.

We may see them,

1. In the names and titles which are given to it in Scripture.
 1. Shame, *Philip.* iii. 19. *Ezek.* xliii. 10. *Ezra* ix. 6.
 2. Folly, *Ps.* lxxxv. 8. *Josh.* vii. 15, נָבָלָה. *Ps.* xciv. 8.
 3. Filthiness and abomination, *Rev.* xvii. 4. *Ezra* ix. 11. *2 Cor.* vii. 1. *Jam.* i. 21. *Matt.* xv. 20. *Isa.* i. 5, 6.
 4. Slavery, *Rom.* viii. 21; vi. 20.
 5. Death, *Rom.* viii. 6; vii. 24. *Eph.* ii. 1.

Ἄντη θάνατός ἐστι τοῦ ἀθανάτου.—*Basil.* [*Hom. in Mart. Jul.* c. 9, tom. ii. p. 42, D.]

For it separateth the soul from God, its life and happiness, *Isa.* lix. 2.

Peccatum est medium separans.—*Aug.*

2. In the properties of God, who is offended at it.
 1. His greatness and glory, *Isa.* iii. 8. *Jer.* x. 6, 7.
 2. His purity and holiness, *Hab.* i. 13. *Lev.* xi. 44.
 3. His knowledge or omniscience, *Luke* xvi. 15. *Ps.* cxxxix. 2, 3, 4.
 4. His justice and righteousness, *Isa.* xlv. 21. *Jer.* xvii. 10.
 5. His goodness and mercy, *Jer.* iii. 5. *Ps.* cxxx. 4.
 6. His power and omnipotence, *Jer.* v. 21, 22; x. 10. *Matt.* x. 28.
3. In the punishments God hath laid upon sinners, Adam, Cain, the Old World, Sodom and Gomorrah, Egypt, Nadab and Abihu, *Lev.* x. 2, Korah, Dathan, and Abiram, Aithophel, Jeroboam, Judas, Herod, &c. *Lam.* i. 5; v. 16.

4. In the threatenings which God hath denounced against sinners, *Job xviii. 5, 8, 10, 12. Mal. ii. 2. Deut. xxviii. 15, 16, 18. Prov. i. 24.*
5. In the death and passion of our Lord and Saviour Jesus Christ.

Behold the Son of God Himself in His agony, apprehension, arraignment, condemnation, crucifixion, and death, *Matt. xxvii. 46. Lam. i. 12.*

Why all this, but for sin? *Isa. liii. 4, 5, 6.*

6. In the punishments that shall be laid upon sinners in the other world.

When they shall be,

1. Deprived of all good, *Matt. xxv. 41. Jer. v. 25.*
2. Condemned to all manner of evil and misery, *Matt. xxv. 41.*

Which misery will be,

1. Real.
 2. Universal.
 1. In body, *Matt. xxii. 13.*
 2. In soul.
 1. The understanding, *2 Thess. i. 9.*
 2. The will and affections. Nothing good. All things to be refused.
 3. The conscience.
 3. Continual, *Luke xvi. 24, 25.*
 4. Everlasting, *Matt. xxv. 41, 46. Mark ix. 43. 2 Thess. i. 9.*
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COLOSSIANS i. 14.

In whom we have redemption through His blood, even the forgiveness of sins.

- I. HERE is the benefit we receive by Christ, even redemption.
1. From the guilt of sin; whether original or actual, of omission or commission.

2. From the power and prevalence of sin, *Rom.* vi. 14. *Heb.* ix. 13, 14. *Acts* iii. 26. *1 Pet.* i. 18. *Matt.* i. 21. *Tit.* ii. 14.
 3. From the power and tyranny of Satan, *Col.* i. 13. *1 John* iii. 8. *Luke* xxii. 31, 32.
 4. From the curse of the law, *Gal.* iii. 13; iv. 5.
 5. From the wrath of God.
 1. In this world, *Rom.* v. 1. *Luke* ii. 14.
 2. In that to come, *1 Thess.* i. 10. *Acts* iv. 12.
- II.** The means whereby Christ hath purchased this redemption for us, even by His blood.
1. It was necessary our Redeemer should be man, as well as God, *1 Tim.* ii. 5. *Heb.* ii. 14, 17.
That He might mediate betwixt both parties, *Job* ix. 33, מִזְבֵּחַ.
 2. That He suffer, *Heb.* viii. 3. *Luke* xxiv. 26.
 3. That He suffer a bloody death, *Heb.* ix. 22.
Thereby,
 1. To expiate our sins, *1 John* ii. 2. *Isa.* liii. 5, 6.
 2. To conquer Satan, *Heb.* ii. 14.
 3. To reconcile God to us, and us to God, *Rom.* v. 10, 11. *Eph.* ii. 16.
- III.** The great benefit of all that we receive by Christ is the forgiveness of sins.
1. What is that?
 2. We receive it only through the blood of Christ.
 1. What is forgiveness?
 1. The names in Scripture given to it.
 1. Remission, "Αφεσις, *Acts* ii. 38. Dismission, Releasing, *Isa.* lxi. 1.
 2. Mercifulness to our sins, *Heb.* viii. 12, "Ιλεως. *Luke* xviii. 13, ὁ Θεὸς, ἵλασθητι μοι τῷ ἀμαρτωλῷ.
 3. Passing over sin, *Rom.* iii. 25, Πάρεσις.
 4. Purging from sin, *Ps.* li. 7, חֲנָתָנִי.
 5. Not remembering our sins, *Jer.* xxxi. 34, לֹא אֶזְכְּרָךְ. *Heb.* viii. 12, οὐ μὴ μνησθῶ ἔτι.
 6. Covering sin, *Ps.* xxxii. 1, בָּשָׂר; lxxxv. 2; li. 9.
 7. Taking away and removing sin, *Ps.* ciii. 10, 12. *Ex.* xxxiv. 7. *Lev.* xvi. 20, 22.

8. Casting behind God's back, *Isa.* xxxviii. 17. *Ps.* xc. 8.
9. Blotting out sin, *Isa.* xlivi. 25; xliv. 22.
10. Not imputing sin, *Ps.* xxxii. 1, 2. *Rom.* iv. 7, 8.
But casting it, as it were, into the depth of the sea, *Mic.* vii. 18, 19.

2. The nature.

Forgiveness is an act of God's grace, whereby He absolves us from the obligation to those punishments, which by His law are due to us for our sins.

1. The general nature: it is an act of God's grace.

1. Of God.

1. It is ascribed to Him alone, *Ex.* xxxiv. 7. *Mark* ii. 7.
2. We are to ask it only of Him, *Matt.* vi. 12.
3. He alone justifies, *Rom.* viii. 33.
4. Our sins are only against Him, *Ps.* li. 4.
2. Of His grace, not wisdom, power, or justice, *Isa.* xlivi. 25.
3. It is of God's grace in Christ, *Eph.* i. 7.

2. The specifical difference.

1. We are obliged to bear the punishments due by God's law to sin, *Gal.* iii. 10.
2. God takes off that obligation, *ἀφειλήματα*, 2 *Sam.* xii. 13. *Mark* iii. 28, 29.

USE.

1. Pray daily for pardon.
2. Trust in Christ for it.

IV. It is only by Christ's death that we receive forgiveness of sins.

1. All mankind is guilty before God, and so obnoxious to His wrath and everlasting punishment, *Rom.* iii. 19. *Gal.* iii. 22.
2. Christ, the eternal Son of God, was pleased to take the nature of man upon Him, so as to become both God and man in one person, *Isa.* vii. 14. *Rom.* ix. 5. *Philip.* ii. 6, 7.
3. Christ in this nature was pleased to suffer disgrace, the curses of the law, *Gal.* iii. 13.
The wrath of God, *Matt.* xxvii. 46.

Yea, an ignominious,
Accursed, *Gal.* iii. 13,
And painful, bloody death.

And all for sin, the only cause of death, *Heb.* x. 12.

4. Christ suffered all this, not for Himself, 1 *Pet.* ii. 22; iii. 18. *Heb.* vii. 26. But for us who partake of that nature in which He suffered, *Isa.* liii. 5, 6. *Rom.* iv. 25. *Gal.* i. 4. 1 *Cor.* xv. 3.
5. These, the sufferings of Christ for us, were of greater worth and value, than if all men had suffered eternal death, *Acts* xx. 28.
6. Hence God was pleased to accept of them, as a sufficient price of our redemption, and satisfaction to His justice for our sins, *Matt.* xx. 28, Λύτρον ἀντὶ πολλῶν. 1 *Tim.* ii. 6. *Eph.* i. 6.
7. God's justice being thus satisfied, He is reconciled unto us; and takes off our obligations to punishment, by reason of the punishments which His own Son underwent for us; and therefore for His sake is said to pardon or forgive our sins, *Rom.* v. 10. *Col.* i. 20. 2 *Cor.* v. 21.

USE.

1. Hence we may learn what ground we have to trust in Christ for pardon, *Rom.* viii. 34.
2. Hence be advised to make it your business to get your sins forgiven.

Considering,

1. How miserable you are without it.
 1. God is constantly angry with you, *Ps.* vii. 11.
 2. You are in continual danger of hell and damnation, *Heb.* x. 26, 27.
2. How happy with it, *Ps.* xxxii. 1, 2.
 1. Your persons accepted and justified before God, *Ps.* xxxii. 1, 2; compared with *Rom.* iv. 6, 7.
 2. God reconciled unto you, and become your friend, *Rom.* v. 1, 9, 10.
 3. All things work together for your good, *Rom.* viii. 28.
 4. You will be glorified, *Rom.* viii. 30.

Acts iii. 19.

Repent ye therefore, and be converted, that your sins may be blotted out.

Μετανοήσατε οὖν καὶ ἐπιστρέψατε.

REPENTANCE and conversion are necessary in order unto pardon.

To true repentance is required,

I. Conviction, *John* xvi. 8, 9. *Acts* ii. 37.

1. Of the evil of sin, *Rom.* vii. 13.

1. Contrary to God's law, *1 John* iii. 4.
2. Contrary to His nature, *Isa.* i. 13, 14. *Hab.* i. 13.
3. Offensive to His majesty, *Isa.* iii. 8. *Ps.* xcv. 10, 11.
4. Destructive to the soul, *Gal.* iii. 10. *Tit.* i. 15.

Separating it from God, and so from all good, *Isa.* lix. 2. *Jer.* v. 25.

5. The sole cause and procurer of all the misery in the world, *Ps.* cvii. 17.

2. Of our own guiltiness of sin.

1. Original, *Ps.* li. 5.
2. Actual, *Ps.* li. 4.

1. In our heads.

1. Error in judgment, *2 Pet.* ii. 1.
2. Ignorance of mind, *Isa.* i. 2, 3. *Jer.* iv. 22.
3. Vanity of thoughts, *Gen.* vi. 5. *Jer.* iv. 14.

2. In our hearts, *Jer.* xvii. 9.

1. Perverseness of our wills, *Isa.* xxx. 15, 16. *Matt.* xxiii. 37.

2. Disorders of our affections and passions, *2 Tim.* iii. 4. *Col.* iii. 2.

3. In our tongues, *Ps.* xxxiv. 13. *Matt.* xii. 36.

4. Our hands and actions.

1. Towards God.

2. Towards men.

3. Of the aggravations of our sins,

As committed,

1. Against God,

1. The Father, 1 *Sam.* ii. 25. *Isa.* iii. 8.
2. The Son, *Heb.* vi. 6.
3. The Holy Ghost, *Rev.* iii. 20. 1 *Thess.* v. 19. *Eph.* iv. 30.
2. Against frequent reproofs, *Jer.* xxix. 18, 19. *Prov.* xxix. 1.
3. Against light, *John* iii. 19.
4. Against vows and resolutions, *Ps.* lxvi. 13, 14. *Eccles.* v. 4.

II. In contrition for sin, *Ps.* li. 17. *Isa.* lvii. 15; lxvi. 2. 2 *Cor.* vii. 9, 10.

Which sorrow or contrition should be,

1. Hearty, *Joel* ii. 13. *Ps.* li. 17. .
2. Sincere, or upon right grounds; because offensive to God, *Luke* xv. 21.
3. Universal, *Ps.* xix. 12.
4. Exceeding all other sorrow, *Zech.* xii. 10, 12.
5. Accompanied with shame and confusion of face, *Ezek.* xxxvi. 31, 32.

III. Confession of sin, 1 *John* i. 9.

1. To God, *Ezra* x. 10, 11.
 1. Cordial, *Rom.* x. 10.
 2. Humble, *Ezra* ix. 6; x. 1. *Neh.* ix. 1, 2. *Luke* xviii. 13.
3. General and particular, *Ps.* li. 3, 4; with the several aggravations of them, *Dan.* ix. 13.
4. With loathing and abhorring ourselves for it, *Dan.* ix. 4, 7. *Ps.* xxxviii. 18.
5. With prayer to God, *Dan.* ix. 20.
 1. To pardon, *Luke* xviii. 13. *Ps.* li. 9.
 2. To subdue it, *Ps.* li. 7, 10.

Whoso thus confesseth his sins, God will forgive them, *Ps.* xxxii. 5.

2. To men, *Jam.* v. 16.

Especially when the conscience is troubled, and God eminently provoked, 2 *Sam.* xii. 13.

IV. Resolutions against sin, *Ps.* xvii. 3; xxxix. 1. *Josh.* xxiv. 15.

This must be,

1. With serious deliberation.

2. In the name of Christ, and by the grace of God, *John* xv. 5.

3. Strengthened with prayer, *Ps.* cxli. 3, 4; xix. 12, 13.

V. Conversion.

1. What must we be converted from?

Sin and Wickedness, *Ezek.* xiv. 6; xviii. 30; xxxiii. 11. *Isa.* lv. 7.

1. From sin as sin.

1. As it is the transgression of God's law, 1 *John* iii. 4. *Rom.* vii. 11, 12.

2. Contrary to His nature, *Isa.* iii. 8.

3. Dishonourable to His name, *Rom.* ii. 23. 1 *Sam.* ii. 30. *Matt.* v. 16.

2. From all sin, one as well as another, *Ezek.* xviii. 30, 31. *Jam.* ii. 10.

And by consequence from our darling sin, *Ps.* xviii. 23.

1. That which our hearts are most set upon, *Ezek.* xxxiii. 31. *Acts* viii. 22.

2. Which we are most easily overcome by, *Heb.* xii. 1.

3. Which we are most loath to part with, *Matt.* xix. 21, 22.

To forsake this sin is very acceptable to God, *Gen.* xxii. 16.

3. We must not only turn from the commission of sin, but from all love to it, all pleasure and delight in it, 1 *John* ii. 15. *Jer.* iv. 14. *Prov.* ii. 14.

USE,

Turn thus from sin.

OBJECT. I. I shall then leave my pleasures.

1. They are not real pleasures, *Isa.* lvii. 20, 21.

2. At best they are but brutish, *Luke* xii. 19.

3. But for a moment, 2 *Cor.* iv. 17, 18. *Heb.* xi. 25.

4. End in misery, *Rom.* vi. 21. *Prov.* xxiii. 31, 32.

5. You lose much greater pleasures for them, *Ps.* xvi. 11. 1 *Pet.* i. 8.

OBJECT. 2. But there is profit in them, *Acts* xix. 27, 28.

1. It is but seeming profit, *Prov.* x. 22. *Jam.* v. 2, 3.

2. You lose more than you get, *Matt.* xvi. 26.

3. You will gain more by losing such profits, *1 Tim.* iv. 8; vi. 6.
 1. The favour of God.
 2. A blessing upon what you have.
 3. Everlasting life, *Matt.* vi. 19, 20.
2. What must we be converted to?
God and goodness, *Hos.* vii. 16.
What is that?
 1. Negatively.
 1. To turn from one sin to another is no turning to God, *Matt.* ix. 13. *Luke* xi. 24, 25.
 2. To turn to a mere civil life is not true turning to God, *Mark* xii. 34.
 3. To turn from one sect to another, or from a gross to a superstitious way of living, is not turning to God, *Matt.* xxiii. 15.
 2. Positively. We must turn from sin, so as to have our whole hearts inclined to God, *Joel* ii. 12.
 1. To love Him with all our hearts, *Deut.* vi. 5. *Matt.* x. 37; xxii. 37.
 2. To desire Him, *Ps.* xlii. 1, 2; lxxiii. 25. *Philip.* iii. 8, 9.
 3. To rejoice in Him, *Ps.* iv. 7. 1 *Pet.* i. 8. *Hab.* iii. 17, 18.
 4. To trust and confide on Him, *Prov.* iii. 5. *Isa.* l. 10. *Ps.* xxvii. 1, 2, 3.
 5. To fear and dread Him, *Isa.* viii. 13. *Matt.* x. 28.
 6. To serve, honour, and obey Him, and do all such good works as He hath prepared for us, *Ps.* xxxiv. 14. *Isa.* i. 16, 17, 18.
 7. To believe in Jesus Christ, and the promises which God hath made to us in Him.

USE.

Take not up with a partial repentance, *2 Cor.* vii. 10. *Mark* vi. 20.

- VI. We must not only be converted to God the Father, but to the Son too, so as to believe in Him for pardon, in order to our obtaining of it, *Acts* iii. 38. *Mark* i. 15.
 1. There is nothing of worth or dignity in our repentance itself, whereby it can deserve pardon, *Luke* xvii. 10.

2. However, it qualifies us for it, and puts us into a capacity of obtaining it.
3. But it is conferred upon us only on the account of Christ and His merits, *Col.* i. 14. *Matt.* xxvi. 28. *Rom.* v. 10.
4. Though Christ hath merited it for us, we cannot partake of it but by believing in Him, *Acts* xiii. 38, 39. *Rom.* iii. 28. *Gal.* ii. 16.

How doth it appear, that if we so repent we shall be pardoned?

God hath said it, *Isa.* lv. 7. *Ezek.* xviii. 30. *Acts* xvi. 31. *Zech.* i. 3.

USE.

Repent and be converted.

Means:

1. Prayer, *Lam.* v. 21. *Jer.* xxxi. 18.
2. Hearing, *Rom.* x. 17.
3. Fasting, *1 Cor.* ix. 27. *Joel* ii. 12.
4. Meditation, *Ps.* iv. 4; cxxxix. 17, 18.
5. Receiving the Sacrament.

1. Prayer, *Lam.* v. 21. *Jer.* xxxi. 18. *Ps.* li. 10, 11.

1. No one can repent or convert himself without the assistance of God, *2 Cor.* iii. 5. *Jam.* i. 17. *Eph.* ii. 8.

2. We cannot expect He should assist us, unless we ask it of Him, although He hath promised it, *Ezek.* xxxvi. 26, 27, 37.

3. If we do sincerely ask it of Him, He will infallibly assist us, *Luke* xi. 13.

2. Hearing.

1. This is the means whereby we are instructed how to repent, and are called upon to do it, *2 Cor.* v. 20. *Ezek.* xxxiii. 11.

2. It is the means whereby God doth ordinarily work repentance in us, *Rom.* x. 17. *Acts* ii. 41.

3. Fasting.

1. This rightly used, keepeth the sensual parts in subjection ; and so takes off the greatest impediment to repentance, *1 Cor.* ix. 27.

2. It prepares and disposes the mind for the receipt of grace and virtue, *Joel* ii. 12.
4. Meditation, *Ps.* iv. 4.
 1. Upon sin.
 1. The nature, *1 John* iii. 4.
 2. The consequences of it, *Deut.* xxxii. 29. יְבִנָה לְאַחֲרֵי־פֶם.
 2. Upon the world.
 1. Its uncertainty, *1 Pet.* i. 24.
 2. Its vanity, *Eccles.* i. 2; ii. 17.
 3. Upon God and His glory, *Ps.* cxxxix. 17, 18.
 4. Upon repentance.
 1. As it puts a man out of danger of evil, *Ps.* xxiii. 4; xci. 9, 10. *Prov.* iii. 23, 24, 25.
 2. It brings a man into favour with God, and so enstates him in all good, *Ps.* lxxxiv. 11.
 5. Trust on Christ for it; it is He that gives it, *Acts* v. 31. *John* xv. 5. *Philip.* iv. 13.
He invites you to Him, *Matt.* xi. 29; and promiseth, that if you come He will receive you, *John* vi. 37.
 6. Receive the Sacrament of the Lord's Supper, *Luke* xxii. 19. *1 Cor.* xi. 26.

1 CORINTHIANS xv. 21.

For since by man came death, by man came also the resurrection of the dead.

- I. WHAT are we to understand by the resurrection of the dead?
- II. How doth it appear that the dead shall rise again?
- III. How doth it appear that the same body shall rise again?
- IV. Wherefore is the resurrection said to come by Christ?
- V. What will be the consequent of it?

I. What are we to understand by the resurrection of the dead?

1. Man hath two integral and essential parts, a soul and body.
2. So long as these two parts are united, the man is said to live.
3. When the one is separated from the other, then the man is said to die, and cease to be a man.
4. If these two parts, after separation, be reunited, then the man that was dead is properly said to rise again, as in Christ's resurrection, *John xx. 20, 27.*

II. How doth it appear the dead shall rise?

1. It is possible. God can do it.
 1. From the infinite wisdom of God, who knows every part of every body, *Ps. cxxxix. 15, 16. Matt. x. 29, 30.*
 2. From His infinite power, to whom nothing is impossible, *Matt. xix. 26. Ps. cxxxv. 6.*
2. It is certain God will do it.
 1. From the Old Testament, *Job xix. 25. Dan. xii. 2. Ex. iii. 6; cited by Christ, Matt. xxii. 32. Acts xxiii. 6; xxiv. 21.*
 2. From the New.
 1. From those whom Christ raised, *Mark v. 41, 42. Luke vii. 12, 15. John xi. 39, 43.*
 2. From Christ's own resurrection, *1 Cor. xv. 12, 20.*
 3. From express assertions of it, *1 Cor. xv. 52. 1 Thess. iv. 16. Acts iv. 2.*
 3. From reason. Because we are capable of doing good or evil, and so of everlasting rewards and punishments, as men; and so as having bodies as well as souls.

III. How doth it appear that the same body shall rise again?

1. From the nature of the resurrection; for unless it be the same body and soul, it is no resurrection.
2. From the end of the resurrection, that all may be judged, *2 Cor. v. 10.*

From Christ's resurrection, *Luke xxiv. 39.*

4. From express testimonies of Scripture, *Job* xix. 26, 27.
1 Cor. xv. 53. *1 Thess.* iv. 16, 17.

IV. Why is the resurrection here said to come by Christ?
Because it is by Him we shall be raised, *John* vi. 39, 40.
All power is given unto Him, *Matt.* xxviii. 18.
He is Lord both of the dead and living, *Rom.* xiv. 9.
Not of the dead as dead, but as by Him to be raised again.

By this means He will destroy death itself, *1 Cor.* xv. 25, 26.

V. What will be the consequent of the resurrection?
Judgment, *John* v. 28, 29. *Matt.* xxv. 31, 32, 34, 41.

USE.

This should make us,

1. Admire,

1. The wisdom of God in knowing all men's dust.
 2. His power in raising them up.
 3. His justice in punishing sinners.
 4. His mercy in rewarding saints.
2. Be thankful to our Saviour for His conquest over death,
2 Tim. i. 10.
3. Arm us against the fear of death, *1 Cor.* xv. 54, 57.
 4. Keep us from immoderate sorrow for the death of our friends, *1 Thess.* iv. 13.
 5. Hence we should always be preparing for the account we must give when risen again, *Acts* xxiv. 15, 16.
1 Cor. xv. 58.

MATTHEW xxv. 46.

And these shall go away into everlasting punishment.

LIFE everlasting, in its general notion, implies both the life which the just shall enjoy in heaven, and that which sinners shall have in hell for ever, *John v. 29.*

Here is, as to sinners,

- I. The *Pæna damni.* Καὶ ἀπέλεσονται οὗτοι. *And these shall go away from Christ, ver. 41;* and, by consequence, from whatsoever is or can be good for them.

Deprived,

1. Of all light, overwhelmed with darkness, *Matt. viii. 12. 2 Pet. ii. 4, 17. Jude 13.*
2. Of all honour and respect, so as to live continually in reproach and ignominy, *Rev. xxii. 15. Matt. iii. 12; xxv. 30. Dan. xii. 2.*
3. Of all wealth and riches. No such thing there, *Luke xvi. 23, 24.*
4. Of all pleasure and delight.
 1. Real, *Luke xvi. 23, 24.*
 2. Imaginary, *Matt. viii. 12.*
5. Of all peace and quietness of mind, being in continual horror and amazement, *Isa. lvii. 20, 21.*

Hence, ὁ βρυγμὸς τῶν ἰδόντων, *Matt. viii. 12.* Gnashing and grinding their teeth for grief and vexation for what they have done.

So that they will have an intestine war in their own breasts.

6. Of all love and favour,
 1. From their fellow-creatures.
 2. From their Creator Himself, *Ps. xxx. 7. Luke xiii. 27. Prov. i. 26.*
7. Of all their hopes and expectations of ever bettering their condition, so that they will not only be miserable to eternity, but they will know too that they shall be so as never to look for good days more, nor for any thing in the world that is good for them.

II. *Pæna sensus.* Everlasting punishment.

Eἰς κόλασιν αἰώνιον.

1. *Punishment;* both in soul and body, *Matt.* x. 28.

1. The soul.

1. The thoughts tormented.

1. With the remembrance of their former sins, *Job* xiii. 26.

2. With the apprehension of God's wrath and indignation, *2 Thess.* i. 8, 9. *Matt.* viii. 29. *Luke* viii. 28. *Job* xxxi. 23.

2. The affections all in a combustion.

- No love, joy, or hope.

- No desires ever satisfied, *Luke* xvi. 25.

3. The conscience racking them for neglecting the golden opportunities they once had, *Mark* ix. 44.

2. The body; in a continual high fever always burning, *Mark* ix. 45. *Luke* xvi. 23. *Rev.* xx. 15; xxi. 8.

- The eyes tormented with frightful sights, devils and damned spirits.

- The smell with stenches.

- The ears with screechings, wailing, and lamentation, *Matt.* xiii. 42, 50.

- Continual hunger and thirst, but no refreshment, *Luke* xvi. 24.

2. *Everlasting.* That it will be so is plain; for it is expressly said, *Dan.* xii. 2. *Matt.* xxi. 41. *Mark* ix. 44. *2 Thess.* i. 9.

1. Because, though sin be but temporal, yet God, against whom it is committed, is eternal.

2. If sinful men should live eternally they would sin eternally, their immortal souls being habituated to it.

3. They have their choice or option, eternal life or eternal death, *Deut.* xxx. 15, 19.

USE.

1. Often think of hell, *Deut.* xxxii. 29.

2. Let the consideration of it deter you from sinning, *Rom.* vi. 21.

MATTHEW xxv. 46.

But the righteous into life eternal.

OBS. Our Saviour mentions only two places—everlasting punishment, and life eternal; no purgatory.

By *purgatory* they mean a place betwixt heaven and hell, where the faithful, that have not fully satisfied for their sins in this world, are kept in torment till they have satisfied Divine justice, and are purged from all their sins, so as to be fit for heaven.

Limbus patrum, they call a place where the faithful before Christ were kept in the dark.

Limbus infantum, for infants that die without baptism, deprived only of heavenly joys, but in no pain.

That there is no such place, appears,

1. In that the Scripture mentions only two places for the receptacle of souls after death, as in my text; so *Matt.* viii. 11, 12. *Luke* xvi. 22, 23.

2. In that the same Scriptures plainly assert, that the faithful go directly from earth to heaven, without ever touching at any such place as purgatory, *John* v. 24. *Philip.* i. 23. *2 Cor.* v. 1, 8. So the thief on the cross, *Luke* xxiii. 43.

3. There is no more work to be done after death, but to be received into glory, *Rev.* xiv. 13. *2 Tim.* iv. 8.

4. The saints that are alive when our Saviour comes again shall go immediately to heaven; therefore all others, *1 Thess.* iv. 17. *Matt.* xxv. 34.

5. The blood of Christ purgeth us from all sin, and therefore we need not be purged afterwards in purgatory, *1 John* i. 7. *Rev.* i. 5.

Quando istinc excessum fuerit, nullus jam locus pœnitentiæ est, nullus satisfactionis effectus.—Cypr. [ad. Dem. p. 224.]

Μετατίθεται γὰς ἐκ τοῦ κόσμου τούτου εἰς τὴν αἰώνιον ἀνάπαυσιν.—Athan. de Virgin. c. 18, tom. ii. p. 120, F.]

*Nullus est ullibi medius locus, ut possit esse nisi cum diabolo,
qui non est cum Christo.—Aug.*

[*Loca tantum duo sunt post hanc vitam, nec est tertius.—
Aug. tom. v. App. p. 495, C.]*

USE.

Hence we must be sure to be ready for heaven whilst we are here, for after death there is nothing to be done, *Eccles. ix. 5, 6, 10.*

Who are those who are here called *the righteous?*

They who live righteously, *1 John iii. 7.*

'Ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ ἔνι.—[*Theogn. 147.*]

*Justitia est constans et perpetua voluntas jus suum cuique
tribuendi.*

He that is righteous gives to every one his due.

I. To men, *Rom. xiii. 7.*

1. In general. To all men we owe,

1. Honour and respect, *1 Pet. ii. 17. Philip. ii. 3.*

2. Love and favour, *1 John iv. 20, 21. Matt. v. 44.*

3. Just and equitable dealings, *1 Thess. iv. 6. Matt.
vii. 12.*

4. Our prayers and thanksgiving, *1 Tim. ii. 1, 2.*

2. To our superiors we owe,

1. Reverence and good opinion, *Eccles. x. 20. 2 Pet.
ii. 10.*

2. Subjection and obedience, *Rom. xiii. 1. 1 Pet. ii. 13.*

Wherefore rebels and traitors are not righteous.

3. To our inferiors, especially to the poor, we owe alms
and assistance, *Dan. iv. 27. 1 Tim. vi. 17, 18. Matt.
xxv. 34, 35.*

II. To God he performs his duty, in,

1. Believing what He hath said upon His testimony,
because He hath said it, *Heb. vi. 18.*

2. Obeying what He hath commanded upon His autho-
rity, because He hath commanded it.

1. Sincerely, *Prov. xxiii. 26. 1 Chron. xxviii. 9.*

2. Universally, *Ps. cxix. 6; and to serve, love, fear,
and submit to Him, Matt. xxii. 37.*

3. Trusting on what He hath promised upon His
veracity, because He hath promised it, *Heb. xiii.
5, 6.*

They who are thus sincerely righteous in themselves, by virtue of their faith in Christ, are accepted as perfectly righteous in Him, *Philip.* iii. 8, 9.

None but they who are thus righteous can enter into life. To save others, is inconsistent,

1. With the justice of God, *Luke* xiii. 3.
2. With the design of Christ, *1 John* iii. 8.
3. With the nature of heaven, *1 Cor.* xv. 50.

USE.

Labour to be thus righteous before all things else, *Matt.* vi. 33.

I. *Life.* So happiness is often called, and heaven itself, *Matt.* xviii. 8; xix. 16, 17; for then the soul will properly live in God, its life, *1 John* v. 12.

Duae vitæ sunt, una corporis, altera animæ. Sicut vita corporis anima, ita vita animæ Deus.—*Aug.* [in *Ps. lxx.* tom. iv. p. 736, A.]

Eam quippe vitam æternam dicimus, ubi est sine fine felicitas.—*Aug.* [in *Civ. Dei*, vi. 12, tom. vii. p. 162, A.]

This *life eternal* is called,

1. Rest, *Heb.* iv. 9. We shall there rest from all our labours, *Rev.* xiv. 13.
1. Of the mind or soul.
 1. From all grief and sorrow, *Rev.* vii. 17; xxi. 4.
 2. From all fears and jealousies of future events, *Matt.* x. 28.
 3. From all care and solicitude, *Matt.* vi. 34.
 4. From all temptations,
 1. Of the devil, *1 Pet.* v. 8. *Rom.* xvi. 20. *Rev.* xii. 9, 10.
 2. The world, *1 John* ii. 15. *Matt.* iv. 8, 9.
 3. The flesh, *Rom.* vii. 24.
2. From all the labours of the body.

From pains and aches.

From sickness and distempers.

From weariness, and whatsoever else is troublesome to the body; as hunger, thirst, &c., *2 Thess.* i. 7.
2. It is called “the joy of our Lord,” *Matt.* xxv. 21; yea, “the fulness of joy,” *Ps.* xvi. 11.

3. It is called "Paradise," *Luke* xxiii. 43. יְהוָה בָּשָׂר, *Gen.* ii. 8, 15. 2 *Cor.* xii. 2, 4.
4. It is called "a kingdom," *Matt.* xxv. 34. "A city," *Heb.* xi. 10; xiii. 14. *Gal.* iv. 26. "A crown," 2 *Tim.* iv. 7, 8. "An inheritance incorruptible," 1 *Pet.* i. 4.
5. The greatest and most unspeakable happiness of mankind, *Ps.* xxxi. 19. *Isa.* lxiv. 4. 1 *Cor.* ii. 9. 2 *Cor.* iv. 17.

This great happiness consisteth,

1. In our conformity to Christ, 1 *John* iii. 2. 1 *Cor.* xv. 49.
 1. In our bodies, *Philip.* iii. 21.
 1. His was glorious and splendid, *Matt.* xvii. 3. *Philip.* iii. 21. So shall ours be at that time, *Dan.* xii. 3. *Matt.* xiii. 43.
 2. Quick and agile, *Acts* i. 9, 10. 1 *Thess.* iv. 17. Hence it is said to be a spiritual body, 1 *Cor.* xv. 44; that is, of a spiritual quality, not substance.
 1. There shall still remain the same substance as before.
 1. Christ's body, after His resurrection, had flesh and bones, *Luke* xxiv. 39, 40. *John* xx. 20, 25, 27.
 2. Otherwise it could not be a proper resurrection, *Job* xix. 26. 1 *Cor.* xv. 54.
 2. It will therefore be the same body, but so refined and spiritualised, as to be always at the command of the soul and will.
 3. As Christ's body was incorruptible, *Ps.* xvi. 10, *Acts* ii. 31,
So will ours be incorruptible too, 1 *Cor.* xv. 52, 53.
 4. Our bodies there will stand in no need of meat or drink, *Rev.* vii. 15, 16. 1 *Cor.* vi. 13.
So that we shall there be, in all respects, ἴσαγγελοι [*Luke* xx. 36], "equal to the angels themselves," *Matt.* xxii. 30.
2. In our souls we shall be made like to Christ.
1. In general.
Our souls will be made perfectly holy and righteous, 2 *Pet.* iii. 13. *Philip.* iii. 11, 12.

2. In particular.

1. Our understandings perfect in knowledge, *1 Cor.* xiii. 9, 10, 12. *1 John* iii. 2.

2. Our wills perfect; so that they cannot sin.

3. Our affections; all placed aright upon their right objects.

Fear, grief, hatred, anger, all cease; yea, and hope too.

Love and joy in their perfection, *1 Cor.* xiii. 8, 13.

2. It consisteth in the company we shall there have,

1. Of glorified saints, of all that ever were or shall be upon earth, *Heb.* xii. 23. *Matt.* viii. 11.

Quest. Whether shall we then know one another?

Ans. Yes, questionless:

For,

1. [Dives] knew Abraham, *Luke* xvi. 23. Peter, James, and John knew Moses and Elias in the mount, *Matt.* xvii. 3, 4. They knew Christ when risen.

2. Adam, in the state of innocency, knew his wife so soon as he saw her, though he had never seen her before, *Gen.* ii. 23.

3. The angels know all the saints and elect, *Mark* xiii. 27; and we shall then be *ἰσάγγελοι*. [*Luke* xx. 36.]

4. This knowledge of one another will conduce much to our joy and thankfulness to God, and therefore be sure we shall there have it.

1. Of angels.

2. Christ, *John* xvii. 24.

3. God.

3. It consists in our enjoyments.

1. Of all the perfections of God, by seeing and perfectly knowing of them, *Matt.* v. 8. *Heb.* xii. 14. *1 Cor.* xiii. 12.

2. His love and favour, *Ps.* iv. 6, 7; lxvii. 1. *Zeph.* iii. 17.

4. In our employment; which will be to admire and adore, and praise God, for His creation and preservation of the world, *Rev.* iv. 10, 11; xi. 16, 17.

For His redemption of mankind, *Rev.* v. 9, 11, 12.

And for His own infinite perfections, *Rev.* iv. 8; vii.
9, 10, 11, 12.

5. In the full content and satisfaction that will arise from every thing we there have, or are, or do, *Ps.* xvi. 11; xvii. 15.

Though our desires be infinite, they will be there fully satisfied in the infinite good.

Quest. Whether will there be degrees of glory in heaven, so as that some shall have greater glory than others?

Ans. Yes.

For,

1. The Scripture speaks of degrees of glory, 1 *Cor.* xv. 41, 42. *Dan.* xii. 3.
2. There are degrees of torment in hell, *Matt.* xi. 22, 23, 24. *Luke* xii. 47, 48.

But still every one shall have and enjoy as much as he is capable of.

II. *Life eternal.*

1. It is eternal; so as never to have an end, 2 *Cor.* v. 1. 1 *Pet.* i. 4. *Rev.* xxi. 4.
2. We shall also be as perfectly assured of it, so as never to fear death or misery more.

USE.

The belief of this should,

1. Lessen our affections and love to this world, *Col.* iii. 2.
2. Encourage us to undergo any trouble or affliction in order to our getting to heaven, *Rom.* viii. 18. 2 *Cor.* iv. 17, 18.
3. Persuade us to labour after righteousness before all things else, *Matt.* vi. 33.

1 CORINTHIANS XV. 58.

*Therefore, my beloved brethren, be ye steadfast, unmovable,
always abounding in the work of the Lord.*

In this chapter are four things :

1. A summary of the doctrine of the Gospel, to ver. 12.
2. A reprehension of such as deny the resurrection of the dead, to ver. 15.
3. A confutation of their arguments, to ver. 28.
4. A seasonable inference from the premises, to ver. 58.

'Εδραῖοι γίνεσθε, ἀμεταπίνητοι.

Διπλὰ λοιπὸν καὶ εὐχαριστὸς ἡ παραγίνεσις.—*Chrysost.*

Wherein we have,

I. His loving compellation.

1. Brethren, 1 Pet. iii. 8.
2. My brethren, Heb. ii. 11.
3. My beloved brethren, Philip. iv. 1.

II. His apostolical exhortation,

1. Be ye steadfast, 'Εδραῖοι.

QUEST. 1. What is it to be steadfast?

1. To be well grounded in our religion, Τεθεμελιωμένοι καὶ ἰδραῖοι, Col. i. 23.
2. Well built upon that foundation, Jude 20. Col. ii. 7. Ἐρριζωμένοι καὶ ἐποικοδομούμενοι.

QUEST. 2. What should we be thus steadfast and well grounded in?

1. In the profession of our religion, Heb. iv. 14; x. 23.
1. That we do not take it up merely upon an implicit faith, Heb. v. 12. 2 Tim. i. 12.
Ignorantia errorum cunctorum mater.—[Concil. Tolet. iv. c. 25. Apud Harduin. tom. iii. p. 586, B.]
2. But that we be able to give a reason of our faith. 1 Pet. iii. 15.

Ταῦτα γὰρ καὶ πολλῷ πλείονα τούτων τὸν Χριστιανὸν εἰδέναι χρὴ καὶ τούτων πάντων ἀποδιδόναι λόγου τοῖς ἐρωτῶσιν.—*Chrysost.*

2. In the principles of our religion.

1. Concerning the Scriptures.

1. That they are the word of God, *2 Tim.* iii. 16.
2 Pet. i. 21.
2. Contain all things necessary to salvation,
2 Tim. iii. 16, 17.
3. That all persons ought to read them, *John* v. 39. *Acts* xvii. 11. *Luke* xvi. 29.

2. Concerning God.

1. That there is but One God, *Deut.* vi. 4. *Isa.* xliv. 6. *1 Cor.* viii. 4.
2. That this One God is Three Persons, *Matt.* xxviii. 19. *1 John* v. 7. *2 Cor.* xiii. 14.
 1. The Father, *Eph.* iv. 6; i. 3.
 2. The Son, *Rom.* ix. 5. *Philip.* ii. 6.
 3. The Holy Ghost, *Acts* v. 3, 4. *Tit.* iii. 5.

3. Concerning man.

1. That he was made in the image of God, *Gen.* i. 26, 27. *Eph.* iv. 24.
2. That by Adam's fall all men are become sinful and miserable, *Rom.* iii. 9, 10, 23; v. 17, 18, 19. *Eccl.* vii. 29.
3. That there is no way for man's recovery, but only by Jesus Christ, *Acts* iv. 12. *John* iii. 16. *Acts* xvi. 31.

4. Concerning Christ.

1. That He is both God and man in one Person, *Acts* xx. 28.
2. That He, as so, died only for our sins, *Isa.* liii. 5. *1 John* ii. 2.
3. That He is our only Mediator in heaven, *1 Tim.* ii. 5. No Saints or Angels, *John* xiv. 6. *1 John* ii. 1.

5. Concerning the Sacraments.

1. That there are but two, as generally necessary to salvation, Baptism and the Lord's Supper. The other five,
Confirmation,
Matrimony,
Orders,

Penance,

Extreme unction, used by the Papists, cannot be properly called sacraments.

2. These two are absolutely necessary to salvation :

1. Baptism, *Matt.* xxvii. 19. *John* iii. 5.
2. The Lord's supper, *Luke* xxii. 19.

6. Concerning the Lord's supper in particular.

1. That the bread and wine are not turned substantially into the body and blood of Christ, *1 Cor.* x. 16, 17.

That destroys the nature of the sacrament, there being no figure.

Our Saviour meant otherwise, *Luke* xxii. 19.

2. That it ought to be administered in both kinds, *Matt.* xxvi. 27, Πίετε ἐξ αὐτοῦ πάντες. *1 Cor.* xi. 26.

7. Concerning good works.

1. That they are well pleasing to God, *Heb.* xiii. 16. *Philip.* iv. 18. *1 Pet.* ii. 5.

2. Necessary in order to salvation, *Matt.* xix. 17. *Jam.* ii. 26.

3. But not so as to merit any thing at God's hand, *Luke* xvii. 10. *1 Cor.* iv. 7.

3. Steadfast in the practice of our religion.

1. In the worshipping of God.

1. Internally, *John* iv. 24.

1. In loving God above all things, *Deut.* vi. 5.

1. Because He is infinitely good in Himself, *Luke* xviii. 19.

2. Continually good to us, *Ps.* cxvi. 1. *Luke* vii. 47.

2. In our fearing Him alone, *Isa.* viii. 13. *Matt.* x. 28.

1. Because He governs the world, *Jer.* v. 22.

2. He is both a just and merciful God, *Ps.* cxxx. 4.

3. Our submission to Him, *Luke* xxii. 42;

because of His infinite wisdom and goodness, *1 Sam.* iii. 18.

4. Our trusting on Him, *Prov.* iii. 5; and Christ.

1. He is All-wise, *2 Pet.* ii. 9.

2. And Almighty too, *Matt.* xix. 26.

5. In our thankfulness for all His mercies, *בָּרוּךְ הוּא לְמַה נִתְנָה*, *Lev.* xxii. 29.

1. Because all things come from Him, *1 Cor.* iv. 7.

2. We deserve no mercies, *Gen.* xxxii. 10.

2. Externally.

1. In praying,

1. Only unto God, *Rom.* x. 14. *Matt.* vi.

9. *Rev.* xxii. 8, 9.

Προσευχή ἐστιν αἴτησις ἀγαθῶν, παρὰ τῶν ἐνσεβῶν
εἰς Θεὸν γνωμένη.—*Basil* [*Hom. in Mart. Jul.* tom. ii. p. 35, D.]

Μόνῳ γάρ τρισευκτέον τῷ ἐπὶ πᾶσι Θεῷ.—*Orig.*
[cont. *Cels.* viii. 26, tom. i. p. 761, D.]

2. Only in a known or vulgar tongue, *1 Cor.* xiv. 15, 16.

How else shall I know whether the priest prays or curses?

'Οι" Ελληνες' Ελληνιστικοῖς, οἱ δὲ Ρωμαῖοι Ρωμαιί-
κοῖς, καὶ οὐτως ἔκαστος μετὰ τὴν ἱεροῦ διά-
λεκτον ἔυχεται τῷ Θεῷ.—*Orig.* [cont. *Cels.* viii. 37, tom. i. p. 769, E.]

3. With decency, order, and reverence, *1 Cor.* xiv. 40. *Heb.* xii. 28.

2. In hearing the word of God read and explained to you, *1 Thess.* ii. 13.

3. In receiving the Sacrament of the Lord's Supper, *1 Cor.* xi. 25, 26.

2. In your submission and obedience to the king, *Rom.* xiii. 1. *1 Pet.* ii. 13, 14; contrary to the Popish opinions and practices of opposing and deposing kings, if they think them heretical.

3. In your love and affection to one another,
Matt. v. 44.

Thus Stephen was, *Acts* vii. 60.

And our blessed Lord, *John* xiii. 1. *Luke* xxiii. 34.

4. In your justice and equity towards all, 1 *Thess.* iv. 6. 2 *Pet.* iii. 17, 18.

2. *Unmoveable*, ἀμετακίνητοι, *Eph.* iv. 14.

So as not to be moved from the profession, principles, or practice of our religion.

1. Not by threats or menaces, *Acts* iv. 17, 18, 19, 21.
No threats like to God's.
2. Not by specious promises and allurements, 2 *Tim.* iv. 10. *Mark* xiv. 10, 11. *Gen.* iii. 5, 6. *Matt.* iv. 8, 9.
3. Not by any troubles or afflictions here below, *Hab.* iii. 18. *Job* i. 20, 21; xiii. 15. *Matt.* v. 10, 11; vii. 26, 27.

Why be *unmoveable*?

1. Otherwise we shall lose the comfort and benefit of all that we have done, *Ezek.* xviii. 24.
2. We shall lose our reward in another world, *Matt.* x. 22. *Rev.* ii. 10.
3. Our latter end will be worse than the first, 2 *Pet.* ii. 20, 21, 22.

MEANS.

1. Get a well-settled judgment in the principles of religion, *Dan.* xi. 32.
2. Beg of God to assist and strengthen you, *Acts* iv. 29.
3. Believe and trust in God and our blessed Saviour for His assistance, *Luke* xxii. 31, 32. *Philip.* iv. 11. *Rom.* viii. 35, 36, 37.

PROVERBS xi. 31.

The horse is prepared against the day of battle ; but safety is of the Lord.

וְלִיהְיוֹה הַתְּשׁוּעָה

We may make preparations for the fighting of our enemies,
but the issue is only from God.

I. What enemies may we fight?

1. Spiritual.
 1. The devil.
 2. The world.
 3. The flesh.
2. Temporal.
 1. Private.
 2. Public.

II. It is lawful to wage war, and to make preparations, and use means.

1. God Himself commanded His people to go out to war,
Num. xxxi. 2, 3. 1 Sam. xxiii. 2.
2. The people of God in all ages have done it, *Gen. xiv. 14. David.*
3. It appears from John's answer to the soldiers, *Luke iii. 14*; and our Saviour to the Centurion, *Luke vii. 9*; and Cornelius, *Acts x. 1.*
4. It is lawful to defend the magistrate's person and authority.
5. The fathers held it. *Aug. [Quæst. in Jos. lib. vi. tom. iii. p. i. p. 584], speaking of Joshua's laying ambush against Ai, Hinc admonemur non injustè fieri ab his qui justum bellum gerunt.*

Τοὺς ἐν πολέμοις φόνους οἱ πατέρες [ἥμῶν] ἐν τοῖς φόνοις οὐκ ἐλογίσαντο. — *Basil [ad Amphil. Ep. clxxxviii. tom. iii. p 275, C.]*

III. But the issue is still from God.

1. God made all things.

2. Preserves all things.
3. Governs and orders all things, so that nothing can act without Him.
4. And therefore all victory and safety is still from God.

USE.

1. Trust in God only.
 1. When you have no means, 2 *Chron.* xx. 12. *Ps.* lvi. 3.
 1. In His wisdom.
 2. In His power.
 3. In His mercy.
 4. In His faithfulness to His promises.
 2. When we have all means, *Ps.* cxxvii. 1.
 2. Be thankful to God for all mercies.
 1. Acknowledge Him in them.
 2. Live like those who are obliged by God's mercies to serve Him.
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1 CORINTHIANS xv. 58. *

Always abounding in the work of the Lord.

I. What is it to abound in the work of the Lord?

1. Negatively, Not as if we could do more than is required, or works of supererogation, which the Papists boast of, saying that some men do and suffer more than is required of them, which they say is thrown into the common stock or treasury of the Church, out of which others receive it, which is the ground of their indulgences.

Indulgentia Ecclesiastica est relaxatio pœnæ temporalis [judicio dirino peccatis actualibus post remissam culpam debitæ], per applicationem superabundantium Christi et sanctorum satisfactionum, facta [extra sacramentum ab eo, qui legitimam ad hoc autoritatem habet].—Greg. de Valent. [de Indulg. c. i.]

This is against,

1. Scripture, *Luke* xvii. 10. *Matt.* xx. 9, 10; xxv. 9.
Do I pray without ceasing? in every thing give thanks? It is no more than I am commanded.

2. Reason.

1. None can do more good works than what is commanded; for what is not commanded is not good, *Isa.* i. 12.
2. All such works would be superfluous, for neither themselves nor others are benefited by them, *Gal.* vi. 5. *1 Cor.* iii. 8. *2 Cor.* v. 10.
3. No man can do as much as he is commanded, much less more, *Eccles.* vii. 20. *1 John* i. 8.

Μόνος γὰρ ἀναμέρητος αὐτὸς ὁ Λόγος· τὸ μὲν γὰρ ἐξαμαρτάνεν πᾶσιν ἔμφυτον καὶ κονόν.—Clem. Alex. [Pœd. iii. 12, p. 307.]

3. Against the doctrine of the universal Church.

"Οἱ γε οὐδὲ περὶ τῶν ιδίων ἀμαρτημάτων αἴσι τε ἐστὶ ἐξιτασμα δοῦναι τῷ Θεῷ, πῶς οὖν ισχύσει τοῦτο ὑπὲρ ἐπεξου πρᾶξαι.—*Basil.* [in *Ps.* xlviij. tom. i. p. 179, E.]

Acceperunt justi, non dederunt coronas, et de fortitudine fidelium nata sunt exempla patientiae, non dona justitiae.—Leo. [Ep. xvii. c. iv. ad Pal.]

2. Positively, this phrase of *abounding* implies,

1. That we use our utmost care and diligence to do the works of the Lord, *2 Pet.* i. 10. *Eccles.* ix. 10. *Tit.* ii. 14.
2. That we abound in respect of ourselves, growing in grace, and doing every day more and more good, *2 Pet.* iii. 18. *Heb.* v. 12. *Col.* i. 10.
3. Abound in respect of others, excelling others in good works, *Matt.* v. 16. *Philip.* ii. 15.

II. What [is the] work of the Lord?

1. Works of piety towards God; loving, fearing, trusting on Him, honouring Him with all we have, *Prov.* iii. 9. Those things we should abound and increase in every day more and more, *Col.* i. 10. *2 Pet.* iii. 18.
 2. Works of equity towards men.
1. Forgiving the injuries we receive from them, *Matt.* v. 44; xviii. 21, 22.

2. Relieving their necessities, 1 *Tim.* vi. 17, 18.
3. Dealing justly in all things with them, *Lev.* xix. 35, 36. 1 *Thess.* iv. 6.

III. How always abound? At all times, in time of health and time of sickness, in times of prosperity and in times of trouble and adversity, *Acts* xxiv. 16.

IV. Why abound in the work of the Lord?

1. We are commanded, *Heb.* vi. 1. 2 *Pet.* i. 5, 6, 7, 8. 1 *Thess.* iv. 1.
2. The more we abound in good works, the more comfort we shall have from them, 2 *Cor.* i. 12.
3. We can never abound too much, nor indeed enough, *Luke* xvii. 10.
4. They are the works of the Lord, and therefore,
 1. The most honourable, 1 *Sam.* ii. 30.
 2. The most pleasant, *Ps.* i. 2; lxxxiv. 10; cxix. 14. *Prov.* iii. 17.
 3. The most profitable works, *Ps.* lxxxiv. 11. 1 *Tim.* vi. 18, 19. *Matt.* vi. 19, 20.
5. Your labour will not be in vain in the Lord.

1 CORINTHIANS xv. 58.

*Forasmuch as ye know that your labour is not in vain
in the Lord.*

I. WHAT are we to understand by *labour*?

1. Whatsoever care and pains you are at to do good and serve God steadfastly: it doth require great care and study, *Luke* xiii. 24. *Ps.* i. 2; cxix. 4, 5. 1 *Cor.* ix. 24, 25. 1 *Thess.* i. 3.
2. Whatsoever costs or charges ye are at, *Philip.* iii. 8. *Mark* x. 29, 30. *Matt.* xix. 21.
3. Whatsoever trouble or affliction we undergo for Christ's sake, *Heb.* xi. 24, 25. 2 *Cor.* vi. 4, 5. *Heb.* xi. 36, 37. 1 *Pet.* iii. 14. *Acts* xiv. 22.

II. In what sense will our *labour* not be *in vain*?

1. Negatively. Not as if we could merit any thing at God's hand by what we do or suffer for Him; for *Tua peccata sunt, merita Dei sunt*.—*Aug.*

1. We can do no good works but what we are beholden to God for, *Jam.* i. 17.

Merita omnia dona Dei sunt, et ita homo magis propter ipsa Deo debitor est quam Deus homini.—*Bernard.* [Serm. i. in *Annunc. B. Mar.* tom. iii. p. 978, C.]

2. Whatsoever we can do or suffer is no more than what we are bound to do for Him that gives us all things, *Luke xvii. 10.*

3. Our works bear no proportion to our reward, *Rom. viii. 18.*

Quibus laboribus, quibus injuriis possumus nostra eluere peccata?—*Ambros.* [in *Ps. exviii. oct. 20,* tom. i. p. 1233, E.]

Quis nostrum sine divina potest subsistere miseratione?
Quid possumus dignum premiis facere celestibus?—
[*Ibid. D.*]

Quid sunt merita omnia ad tantam gloriam?—*Bern.*
[Serm. i. in *Annunc. B. Mar. u. s.*]

2. Positively. Their labour shall not be lost, or to no purpose; but God, of His infinite mercy in Christ, will abundantly recompense them, both in this life and that to come, *1 Tim. iv. 8. Heb. x. 35.*

1 CORINTHIANS xv. 58.

*Forasmuch as ye know that your labour is not in vain
in the Lord.*

SECOND POSITION.

God, of His infinite mercy in Christ, will recompense all your good works abundantly.

I. In this life, with,

1. A full pardon of all your former sins, *Ezek.* xviii. 21,
22. *Isa.* lv. 7. This is the first and greatest blessing we can enjoy, and upon which all others depend, *Ps.* xxxii. 1, 2.
2. Peace with God: He will no longer be angry with you, as He is with the wicked, *Ps.* vii. 11, but will be reconciled to you by the death of Christ, *Rom.* v. 1, 10.
3. God will not only not be angry with you, but you also will not be angry with yourselves, but have peace of conscience, *Isa.* xlvi. 21, 22. 2 *Cor.* i. 12.
4. You will be the adopted sons and daughters of God Himself, *John* i. 12. His people, *Heb.* viii. 10. His peculiar people, *Ex.* xix. 5. *Tit.* ii. 14.

By virtue of this your adoption you will have,

1. Free access to God, as your Father, upon all occasions, *Heb.* iv. 16. *Matt.* vi. 9. *John* xx. 17.
2. Protection from all evil and danger, *Ps.* l. 15. *Isa.* xli. 10; xlvi. 1, 2. *Ps.* lvii. 1. *Isa.* l. 10.
3. His blessing upon all ye have, *Deut.* xxviii. 1, 2, 3.
4. All things will be yours, 1 *Cor.* iii. 22, 23; and work together for your good, *Rom.* viii. 28; yea, your very afflictions too, 2 *Cor.* iv. 17.

II. In the life that is to come we shall have all manner of perfection.

1. Perfect conquest over all our enemies, yea, over death itself, 1 *Cor.* xv. 55, 56, 57.
2. Perfect ease and freedom from all manner of evil, *Rev.* xxi. 4; vii. 17.
3. Perfect knowledge and understanding,
 1. Of the whole creation.
 2. Of the Creator Himself, 1 *Cor.* xiii. 9, 10, 12.
4. Perfect purity and conformity to His law and nature, 1 *John* iii. 2. 1 *Pet.* i. 15.
5. Perfect joy and happiness in the vision and fruition of God Himself, *Ps.* xvi. 11; xvii. 15.
6. Perfect continuance of all this to all eternity, *Matt.* xxv. 46. 2 *Cor.* v. 1. 1 *Pet.* i. 4.

2 PETER i. 5. *¶*

And besides this giving all diligence, add to your faith virtue.

HERE the Apostle gives us a chain of all Christian graces; wherein we may observe in general,

I. Faith leads the van, as 1 Cor. xiii. 13. For,

1. It is only by faith that we have or exercise any grace.
 1. All grace comes by Christ, *John* i. 17; xv. 5.
 2. We receive it from Him only by faith, *Acts* xxvi. 18. *1 John* v. 5.
2. It is only by faith that our other graces or good works are acceptable unto God, *Heb.* xi. 5, 6. *1 Pet.* ii. 5.

Hence we are to endeavour after faith in the first place, *Eph.* vi. 16.

II. Where true faith leads the van, all other graces follow.

For faith works by love, *Gal.* v. 6.

And love is the fulfilling the law, *Rom.* xiii. 10.

He that believes is born of God, *1 John* v. 1.

He that is so born doth not sin, *1 John* iii. 9.

Faith without works is dead and ineffectual, *Jam.* ii. 14, 22, 26.

Therefore a true and lively faith always brings forth good works,

'*Η δὲ πίστις ἔθεσμα ἀγάπης, ἀντεπάγουσα τὴν εὐποίησιν.—Clem. Alex. [Strom. ii. 6, p. 445.]*

Fides quae est justitiae fundamentum quam nulla bona opera praecedunt, et ex qua omnia procedunt, ipsa nos à peccatis purgat, mentes nostras illuminat.—Prosper [de Vit. Contempl. iii. 21.]

Καθ' εαυτὴν πίστις πικήσης ἐστιν ἀγαθῶν ἐργων.—Chrys. [de Fide, tom. i. p. 826, B.]—(Spurious Ben. Ed.)

III. We must not content ourselves with one or more graces, but must endeavour to get and exercise all manner of grace and goodness, 1 Pet. i. 15. Tit. ii. 11, 12. Eph. vi. 11. Jam. ii. 10.

IV. We must give all diligence to be thus truly good and pious, just and righteous, and to get and exercise all true grace and virtue.

1. What is it to give all diligence?

It implies,

1. That we prefer true grace and piety in our judgments before all things else, *Ps. cxxxvii. 6.*
 1. Because it is really more excellent than all other things, *Prov. iii. 13, 14, 15; xii. 26. Ps. xvi. 3.*
 2. Because it is the only needful thing in the world, *Luke x. 39, 42. Heb. xii. 14.*
 2. That we desire it in our hearts before all things else, *Ps. xix. 9, 10; lxxiii. 25. Philip. iii. 8.*
 3. That we take more care and pains, and use all diligence about it, more than about any thing else, *Matt. vi. 33. Acts xxiv. 16. 2 Pet. i. 10. Philip. iii. 14.*
2. Why should we use so much diligence about this?
1. Because it is so hard and difficult a thing to attain it, *Matt. vii. 13, 14; xix. 23, 24. John vi. 27.*
 1. By reason of original corruption.
 2. By reason of our being accustomed to sin, *Jer. xiii. 23.*
 2. If we use all the care and diligence we can about it, we are sure to attain it, otherwise not, *I Cor. xv. 58.*
 3. If we do attain it by all our diligence, it will be abundantly recompensed. And indeed it is the only thing that is worth our care and study, *2 Tim. iv. 7, 8.*
3. Wherein must this our diligence be principally employed? What means and methods must we use that we may at length attain it by our diligence?
1. Resolve steadfastly, by the blessing of God, to set about it in good earnest.
 2. Give yourselves constantly to public and private prayer, *Jam. i. 5. Luke xi. 13.*
 3. And to reading and hearing the word of God, *Rom. x. 17; and meditation.*
 4. To the Sacrament.
 5. In all these trust only on Christ, *Acts v. 31.*

2 PETER i. 5.

Add to your faith.

WHAT is *faith*?

Faith in Scripture is taken,

I. For fidelity or faithfulness.

1. In God, *Rom.* iii. 3. *1 John* i. 9.

2. In man, *Matt.* xxiii. 23. *1 Pet.* v. 12.

II. For a persuasion of the lawfulness of an action, *Rom.* xiv. 22, 23.

III. For the object which we believe, the whole doctrine of faith, *Acts* vi. 7. *Gal.* i. 23; iii. 2. *1 Tim.* iv. 1.

IV. It is most usually taken for the act of believing, and so it is an assent unto some truth upon the testimony of one that doth assert it.

1. It is an assent; and so not only in the intellect apprehending, but in the will receiving and embracing it.

Quanquam et ipsum credere nihil aliud est quam cum assensione cogitare. — *Aug.* [de *Præd. Sanct.* c. v. tom. x. p. 792, E.]

2. Unto truth. Otherwise it is not faith, but folly and delusion, *2 Thess.* ii. 10, 12.

3. As attested by another; and so it is distinguished,

1. From sense; whereby we assent because we see or feel it.

2. From knowledge; whereby we assent because we know it to be so, either,

1. From the evidence of the thing itself; as that two and two make four, the whole greater than a part.

2. From ratiocination, gathering it from the necessary connexion of it with some known truth. This is not faith, but science. *Scire est per causas scire.* — *Arist.* [*Analyt. Post.* i. 2.] Which, if it be not certain, is called opinion.

There are two sorts upon which our faith may be grounded.

1. Human. Because men attest it. Upon this faith

all civil commercee is grounded. By this we believe histories and other things which we never saw, *John* iv. 39.

2. Divine. Which is certain and infallible, 1 *John* v. 9. *Rom.* iii. 4. For,
 1. God is of infinite knowledge, and therefore cannot be deceived, *Ps.* cxlvii. 5. 1 *Sam.* ii. 3, *תְּהִזָּה רַעֲוָת יְהֹוָה לְלִיל*. *Heb.* iv. 13.
 2. Of infinite goodness and truth, that He cannot deceive us, *Deut.* xxxii. 4. *Tit.* i. 2. He cannot deny Himself, 2 *Tim.* ii. 13; nor lie, *Heb.* vi. 17, 18, being Truth itself. Hence we have all the reason in the world to believe what He saith, upon that very account because He saith it, otherwise we give Truth the lie, 1 *John* v. 10.
 1. How hath God revealed and attested any truth, so as to make it an object of divine faith ?
 1. God sometime revealed His will immediately by Himself, or an Angel representing Himself: as to Noah, *Gen.* vi. 12, 14. *Heb.* xi. 7; to Abraham, *Gen.* xvii. 1, 2. *Heb.* xi. 8.
 2. Sometime by Moses and the Prophets, by whom He revealed His will, and confirmed it by miracles, 2 *Pet.* i. 20, 21.
 3. By His own Son, *Heb.* i. 1.
 4. By His Apostles immediately inspired by the Holy Ghost, *John* xvi. 13; xiv. 26. Hence what they spake was God's word, 1 *Thess.* ii. 13.
 5. Now, by the writings of His Prophets and Apostles, 2 *Tim.* iii. 16. *John* xx. 31. Hence we are said to be "built upon the foundation of the Apostles and Prophets," *Eph.* ii. 20.
- Prophetarum et Apostolorum super quos omnium Ecclesiarum fundamenta locantur.—Hieron. [in Ps. xvii. tom. vii. App. p. 42.]*

Hence, therefore, the whole word of God is the object of true faith, which is therefore defined by the Apostle. The *ὑπόστασις*, the substance of all the promises that God hath made, and the *επιγνώση*, evidence of all the truths He hath revealed, *Heb.* xi. 1.

1. The “ substance of things hoped for.”
 1. Though we have but few good things, yet we hope for many.
 2. Our hope is grounded upon the promise of God.
 3. Faith is the substance of the things we hope for from the promises of God, so as to give us possession of them, being as fully persuaded that we shall have them as if we had them already, *Heb.* xiii. 5, 6. *Rom.* viii. 38. *2 Cor.* v. 1. *2 Tim.* iv. 7, 8.
2. It is “ the evidence of things not seen,” *2 Cor.* iv. 18.
Whether they be,
 1. Past, as the flood, the destruction of Sodom, deliverance from Egypt, &c. Christ’s passion, resurrection, ascension.
 2. Present, as all the mysteries of our religion, the Trinity, Christ’s Divine nature, intercession, God’s omnipresence, omnipotence, &c.
 3. Future: as,
The resurrection.
Judgment.
Hell.
Heaven, Matt. xxv. 46. *Eph.* vi. 16.

2 PETER i. 5. 

Add to your faith, virtue.

WHAT are we to understand by *virtue*?

I. Virtue signifies,

1. Probity or goodness of manners in general, the whole duty of man, the art of doing good and living well.

Ars ipsa bene recteque vivendi virtus a veteribus definita est.—Aug. [Civ. Dei, iv. 21, tom. vii. p. 102, E.]

So it is taken, *Philip.* iv. 8.

So some understand it here for virtue in general, the particulars being afternamed.

In this sense the word implies,

1. That to our faith we must add good works, do well as well as believe well.

They are good works, *Jam.* ii. 14, 18,

1. That are commanded, *Isa.* i. 12, 13. *Matt.* xv. 4, 9.
2. That we do because commanded, 1 *Sam.* xv. 22.
3. That we do to the glory of God, *Matt.* vi. 1. 1 *Cor.* x. 31.
2. That we content not ourselves with some few good works now and then, *Mark* vi. 20. *Acts* xxvi. 28, 29.
3. But that we do all manner of good works that we are commanded, *Ps.* cxix. 6. *Col.* i. 10. *Luke* i. 6.
 1. There is the same reason for all that there is for one.
 2. He that doth not do all doth none, *Jam.* ii. 10.
 3. The want of one will ruin you as well as the want of all, *Ezek.* xviii. 30.

II. By virtue is commonly understood the habit of doing good.

1. Wherein doth it consist? Whereby,
 1. We are inclined to it, 1 *Thess.* iv. 9.
 2. Constant in it, *Eph.* iv. 14, 15.
 3. Take pleasure in the doing of it, *Prov.* xxi. 15. *Ps.* xix. 9, 10.
2. Why should we have this habit of virtue?
 1. The word should be engrrafted in us, *Jam.* i. 21.
 2. We should put on the new man, *Col.* iii. 10. 2 *Cor.* v. 17.
 3. Be transformed into the image of Christ, *Rom.* xii. 2; and rise with Him, *Rom.* vi. 5, 6.
 4. Without the habit the act will soon cease, *Col.* i. 21, 22, 23.
 5. Nothing is good or acceptable unto God but what proceeds from a good heart, and so from the habit of grace and virtue, *Luke* viii. 15. *Matt.* vii. 18.
 3. What must we do to get this habit of doing good?

1. Keep up within yourselves a deep and constant sense of your own infirmity and inability to do good, *2 Cor.* iii. 5.
2. Beg of God His assistance of you, *Jam.* i. 5.
3. Believe and trust on Christ for God's answering your prayers, and for such supplies of grace from Him as may habituate you to goodness, *John* i. 16. *Philip.* iv. 12, 13.
4. Exercise yourselves constantly in doing good, *1 Tim.* iv. 7. *Acts* xxiv. 16.

2 PETER i. 5.

Add to your faith, virtue.

III. VIRTUE is taken for fortitude and valour, for courage and resolution in the ways of God and good works : Ἀνδρίζεσθε, κραταιεῖσθε, *1 Cor.* xvi. 13.

1. Wherin doth virtue in this sense especially consist?
 1. In undertaking and performing whatsoever is required of us, how difficult or hazardous soever it be, *Heb.* xi. 8. *Jer.* i. 7, 8, 17. *Acts* iv. 10, 13; ix. 29. *Philip.* i. 14, 20.
 1. Notwithstanding any difficulties that may hinder us in performing our duty, *1 Cor.* xvi. 9.
 2. Notwithstanding the uncertainty of success in what we undertake, *Dan.* i. 12, 13, 18; iii. 16, 17, 18.
 2. In undergoing whatsoever is laid upon us, *Heb.* xi. 35, 36, 37. *2 Tim.* ii. 1, 2, 4.
 3. In doing and suffering this for God and goodness' sake, *1 Pet.* iii. 14; iv. 14, 16.
2. How may we attain to such virtue and courage?
 1. Be sensible of your own weakness and infirmity, *Rom.* v. 6. *2 Cor.* iii. 5.

2. Consider that it is God that commands any duty from you, or lays any affliction upon you; He requireth virtue and valour from you, *1 Chron. xxviii. 9, 10.*
 3. Trust on God for His assistance of you, *Eph. vi. 10. Philip. iv. 13. Ps. lxxiii. 26.*
 4. Steadfastly believe that God will be present with you, and assist you in whatsoever He lays upon you or requireth from you, *Deut. xx. 3, 4. 2 Kings vi. 15, 16, 17. Ps. xxvii. 1.*
 5. Consider and firmly believe that Christ hath already gotten the victory for us, and that nothing is now required of us but that, believing and adhering to Him, we may be victors too, *John xvi. 33. Rom. viii. 17.*
 6. Look still to the recompence of reward, and the glory that attends true virtue and spiritual courage and resolution, *Heb. xii. 2. 1 Cor. xv. 58.*
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2 PETER i. 5.

And to virtue, knowledge.

I. WHAT is here meant by *knowledge*?

A right understanding of the things that belong to our eternal salvation. Here is,

1. The general nature of it; it is a right understanding: that is,
 1. Clear and distinct, *Rom. i. 21. Jer. iv. 22. 1 Cor. xiv. 20.*
 2. Practical and experimental, *Heb. v. 14. Ps. xxxiv. 8. 1 Pet. ii. 3.*
 3. Sound and orthodox, contrary to that *ψευδώνυμος γνῶσις, 1 Tim. vi. 20; μόρφωσιν τῆς γνώσεως, Rom. ii. 20.*

Such as the Jews, and Gnostics, and Heretics pretend to, *Jude* 3. *2 Pet.* ii. 1.

2. The object, things necessary to our salvation, *Luke* xix. 41, 42.

1. Negatively.

1. Not such things as God hath hid from us, *Deut.* xxix. 29. *Acts* i. 6, 7.
 2. Not such things as only concern others, *1 Thess.* iv. 11.
 3. Not things impertinent and unnecessary, *2 Tim.* ii. 23. *Tit.* iii. 9.
 4. Not such things as are above our capacities, as the Trinity, Incarnation, &c., of which it is sufficient that we know them to be revealed, and so believe them.

2. Positively. We should know such things as are necessary to make us holy and happy, *1 Tim.* vi. 3, 4.

1. God, whom we ought to serve, *1 Chron.* xxviii. 9.

1. His essence, *Ex.* iii. 14.

2. His properties, *Ex.* xxxiv. 6.

3. His works.

1. Creation.

2. Providence.

2. Christ, by whom alone we can serve Him, *John* xvii. 3. *1 Cor.* ii. 2.

3. The Scriptures, *Matt.* xxii. 29.

4. Our duty contained in them, the whole moral law.
The Sacrament of the Lord's Supper.

- II. How may we attain true knowledge? In order thereto,

1. Be sensible of your own ignorance, and by consequence careful not to conceit yourselves to be wise and knowing people, *Prov.* xxvi. 12. *1 Cor.* iii. 18.
2. Avoid carnal pleasures and sensual delights, *Eph.* iv. 18.
3. Devote yourselves to holiness and a pious life, *Ps.* xxv. 14; cxix. 99, 100. *John* xiv. 21.
4. Be lowly and humble in your own eyes, not only in respect of knowledge, but also of grace and virtue,

Rom. xii. 3; otherwise you will not be qualified for it, 1 *Pet.* v. 5.

Being by these means qualified for true Christian knowledge, use the means appointed.

1. Pray for it, *Jam.* i. 5. *Ps.* cxix. 18. *1 Kings* iii. 9, 12.
2. Read and hear the word of God, 2 *Tim.* iii. 16, 17.
To which may be added, catechising and meditation.
3. Practise what you know, and that is the way to know more, *John* xiii. 17.

III. Why should you labour after so much knowledge?

1. Without knowledge ye are like brute beasts, *Ps.* xxxii. 9; yea, worse, *Isa.* i. 2, 3.
2. Ignorance is the cause of error and heresy, *Matt.* xxii. 29.
3. It is the cause of sin too, 1 *Cor.* ii. 8. *Ps.* cxix. 33, 34.
4. And of destruction, *Hos.* iv. 6.
5. Without knowledge you can do no good work, *Rom.* x. 2, 3.
6. Nor ever get to heaven, *Luke* xi. 52.

Hence see the necessity of catechising.

Teach your children at home, and send them hither.

2 PETER i. 6.

And to knowledge, temperance.

I. WHAT is temperance?

1. God hath made several objects pleasing to man's senses.
2. The affections of the soul are apt to follow the senses of the body.
3. Hence sensual pleasures are apt to draw us into vice.
4. It is our great duty and interest to moderate our affections to sensual pleasures.

5. Herein consisteth the true nature of temperance, not in destroying the affections.

More particularly it consisteth,

1. In keeping our affections subject to reason and religion, and so denying them what is unlawful, *Tit.* ii. 12.
2. In abstaining especially from such lusts, as by our calling, condition, or constitution we are most subject to, 1 *Pet.* iv. 2, 3, 4.
3. In abstaining from the inward desires, as well as the outward acts, of intemperance, *Col.* iii. 5. *Rom.* viii. 13. *Matt.* v. 28.
4. In not being too much lifted up with the increase, nor cast down with the loss, of sensual pleasures, 1 *Cor.* vii. 29, 30, 31. 2 *Cor.* vi. 10.

II. How may we attain this virtue?

1. Consider that all intemperance leaves a sting, a curse behind it, *Prov.* xxiii. 29, 30. *Isa.* v. 11.
2. Consider that it makes a man unfit for his particular, much more for his general calling, *Hos.* iv. 11. *Luke* xxi. 34; and so is an inlet to all manner of villany and wickedness.
To adultery, fornication, theft, murder, perjury, and what not?
3. Hence look not at sensual pleasures as they come, but as they go, *Rom.* vi. 21.
4. Refuse and suppress the first motions to intemperance, *Jam.* i. 14, 15; and keep not company with those who are addicted to it, 1 *Cor.* v. 11.
5. Consider often the great work you have to do, and how necessary temperance is in order to the effecting of it, 1 *Cor.* ix. 24, 25, 27.
6. Employ your affections upon their proper objects, and you will soon despise all brutish pleasures.

2 PETER i. 6.

And to temperance, patience.

I. WHAT is patience?

1. God orders the world, and disposeth of every thing in it, *Matt.* x. 29, 30.
2. As He gives comforts, so it is He too that gives troubles, *Isa.* xlvi. 7. *Job* i. 21; ii. 10.
3. As we are to moderate our affections to pleasures, so we are to moderate them to troubles too. The first is temperance and the other patience.

So as,

1. Not to faint under any trouble, *Heb.* x. 35, 36; xii. 5. *Prov.* xxiv. 10.
2. Not to murmur or repine against God, 1 *Cor.* x. 10. *Rom.* ix. 20.
3. Nor retain any malice or revengeful thoughts against His instruments, 1 *Pet.* ii. 20; iii. 9. *Matt.* v. 44.
4. But to be always ready to bear any trouble, *Acts* xxi. 13.
5. That we rejoice and be thankful for whatsoever we here meet with, *Heb.* x. 34. *Acts* v. 41. *Matt.* v. 11, 12. *John* i. 22. *Jam.* v. 11.

II. What reason have we to be patient under all our trouble?

Because,

1. They are no more than what God may justly lay upon us, we having justly deserved them by our sins, *Lam.* iii. 39. *Job* vii. 20. *Mic.* vii. 9.
2. They are much less than we deserve, *Ezra* ix. 13. *Lam.* iii. 22.
3. As our sufferings themselves are but small in comparison of what we have deserved, so they are but of short continuance, *Heb.* x. 36, 37.
4. God is patient towards us, and therefore we must needs have all the reason in the world to be so to Him, 2 *Pet.* iii. 9. *Rom.* xv. 5.

5. Impatience makes our troubles worse ; patience makes them better, yea, turns them into blessings, *Jam.* i. 4. By this we possess our souls, *Luke* xxi. 19.
 6. All troubles come from God, and that should make us patient above all things : as it did Eli, 1 *Sam.* iii. 17, 18; David, 2 *Sam.* xvi. 10. *Ps.* xxxix. 9; Hezekiah, *Isa.* xxxix. 7, 8; Job, *Job* i. 22; Our Lord. This cannot surely but make us patient, as considering,
 1. His infinite wisdom in contriving,
 2. His mercy in moderating, 1 *Cor.* x. 13.
 3. His end in inflicting, any trouble upon us, *Heb.* xii. 10. 2 *Cor.* iv. 17.
 7. Our blessed Saviour Himself hath set us an exact pattern of true patience, *Isa.* liii. 7. 1 *Pet.* ii. 20, 21, 22, 23. *Heb.* xii. 1, 2, 3.
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2 PETER i. 6.

And to patience, godliness.

I. WHAT is godliness ?

1. God was always infinitely glorious in Himself, from all eternity, *Ex.* iii. 14. *Ps.* xc. 2.
2. His glory was known to none but Himself till the creation.
3. At the creation He made and designed all things for the manifestation of His own glory, *Prov.* xvi. 4. *Rev.* iv. 11.
4. None on earth but man can do it, *Ps.* xix. 1.
5. Man in a particular manner was designed to shew forth God's glory, and to testify his acknowledgments of it upon earth, *Gen.* i. 26.
6. These expressions of our acknowledgment of God's glory are properly that which is called the worship of God.

7. This worship of God in Scripture is called godliness, Εὐσέβεια frequently, and Θεοσέβεια, 1 Tim. ii. 10.

This worship of God is to be performed by the whole man, 1 Cor. vi. 20. 1 Thess. v. 23.

1. The body, Rom. xii. 1.

1. By frequenting the places of His public worship, where He is present in a peculiar manner, Matt. xviii. 20.

Hence our Saviour describes a good man by his going to the temple, Luke xviii. 10.

2. By carrying ourselves there with an holy fear and reverence, Gen. xxviii. 16, 17.

3. By using all such decent gestures as may testify our acknowledgment of His presence with us, and sovereignty over us.

1. The words used for worship all signify the gestures of our body, as בָּרְךָ, בָּרַךְ, and הָשִׁיבָה, Ps. xcvi. 6. So xxii. 30.

2. We are forbidden to bow to any but God, לֹא תַעֲבֹד אֶת־אֱלֹהִים, Ex. xx. 5. So οὐδὲν πεσῶν προσκυνήσῃς μοι, Matt. iv. 9, 10.

3. Our Saviour used it, John xvii. 1. Matt. xxvi. 39. Confer Luke xxiii. 46 cum John xix. 30.

4. So did the Apostles, Eph. iii. 14. Acts ix. 40; xxi. 5; St. Stephen, Acts vii. 60. Rev. xxii. 8, 9.

5. Yea, the saints and Angels in heaven, Rev. vii. 11, 12; xi. 16, 17.

2. The soul, John ix. 24.

1. By believing His word, Rom. iv. 20. Hereby we acknowledge His truth, 1 John v. 20.

2. By loving His person, Deut. vi. 5. Matt. xxii. 37. Hereby we acknowledge His goodness, Ps. cxix. 68. Matt. xix. 17.

3. By desiring His favour, Ps. lxxiii. 25; xlvi. 1, 2. Hereby we acknowledge His excellency above all things.

4. Submitting to His will, Luke xxii. 42. Hereby we acknowledge, Matt. vi. 10,

1. His wisdom.

2. His power.

3. His goodness.
5. Fearing His threatenings, *Amos* iii. 8. *Jer.* v. 22.
Hereby we acknowledge His justice and power.
6. Trusting on His promises, *Heb.* xiii. 6. 2 *Cor.* i. 9, 10.
Hereby we acknowledge His faithfulness.
7. Rejoice in His presence, *Ps.* iv. 6, 7; lxxxiv. 10.
By this you will acknowledge His all-sufficiency,
Hab. iii. 17, 18.
8. Obey His laws, 1 *Sam.* xv. 22. All His laws, *Ps.* cxix. 6.

II. How may we attain true godliness?

1. It is only by Christ we can be godly, *Acts* iii. 26; v. 31.
1 *Cor.* i. 30.
2. And only by faith in Him, *Acts* xv. 9; xxvi. 18. 1 *John* v. 5.
Hence faith in Christ is to be acted in all means, as,
 1. Hearing the word, *John* xvii. 17. *Heb.* iv. 2.
 2. Prayer, *Ps.* li. 10. *Jer.* xxxi. 18.
 3. Fasting, *Luke* ii. 37. *Joel* ii. 12. 1 *Cor.* ix. 27.
 4. Meditation, *Ps.* i. 2; cxix. 59.
 5. The Sacrament, the sum of all the rest, 1 *Cor.* xi. 24.

III. Why labour after it?

1. All other enjoyments avail nothing without it, *Rom.* vi. 21.
2. Nor your seeming virtues, 2 *Tim.* iii. 5.
3. Nor your duties, *Luke* xiii. 26, 27.
4. No getting to heaven without it, *Heb.* xii. 14. *Matt.* v. 20.
5. This is the image of God, *Eph.* iv. 24.
6. Is profitable for all things, 1 *Tim.* iv. 7, 8.
7. It will bring you to heaven, *Matt.* xxv. 46.

2 PETER i. 7.

And to godliness, brotherly kindness; and to brotherly kindness, charity.

I. BROTHERLY kindness consists,

1. In loving others as ourselves.

1. Forgiving the injuries we receive from them.
2. Sympathising with them.
3. Reproving them for sin.
4. Being helpful and assistant to them.

2. In loving them as Christ loved us.

1. Sincerely.
2. Effectually.
3. Humbly, thinking nothing below you.
4. Impartially, all men.
5. Constantly.

II. Charity described, 1 Cor. xiii. 4, 5, 6, 7.

It is that grace whereby,

1. We neither think, nor speak, nor do, any evil to others.
 1. Not think evil, have no uncharitable thoughts of them, 1 Cor. xiii. 5.
 1. None but have some good in them, 1 Pet. ii. 17.
 2. Every one knows more evil by himself than by any other, Rom. xii. 10. Philip. ii. 3.
 2. Nor speak evil of them, Tit. iii. 2. Jude 8, 9, 10. Jam. iv. 11.
 3. Nor do any evil against them, no, not though we have received evil from them, Rom. xii, 17, 20, 21. 1 Thess. v. 15. 1 Pet. iii. 9. 1 Cor. xiii. 7.
2. We pray for all men, 1 Cor. xiii. 5. 1 Tim. ii. 1: yea, for our very enemies: for,
 1. We have a particular command for that, Matt. v. 44.

2. Unless we pray for them we cannot be said to have forgiven them, and so are not capable as yet of pardon ourselves, *Matt.* vi. 12, 14, 15.
3. By this means we shall put out of our minds all desire of revenge, and so commit our cause wholly to God, *Rom.* xii. 19, 20.
4. In this we shall follow the steps of our blessed Saviour, who was charity itself, *Luke* xxiii. 34.

III. By true charity we do good to all, *Gal.* vi. 10. *1 Cor.* xiii. 4, *χειροτεύεται.* *1 Tim.* vi. 17, 18.

1. Why do good with what we have?

1. God is the supreme proprietor of the world, and our landlord: we His tenants; and to testify that, we ought to pay Him a quit-rent, homage, or tribute, by giving of what we have to pious and charitable uses.

Hence, when they brought their offerings, they are to acknowledge God's dominion over and mercy to them, *Deut.* xxvi. 1, 10, 12. So David, *1 Chron.* xxix. 11, 12, 14.

2. This will make us mindful of our dependence upon God and obligations to Him, *Deut.* vi. 10, 11, 12. *Prov.* xxx. 8, 9. *Matt.* vi. 19, 20, 21.
3. This is the means whereby God hath provided for the poor, so that you rob them unless you give them, *Mal.* iii. 8.

2. How should this grace be exercised?

1. In obedience to God, and for His sake, *Mark* ix. 41. *1 Cor.* xiii. 1, 2.
2. It must be universal, *Gal.* vi. 10.
3. Willingly and cheerfully performed, *2 Cor.* ix. 7. *Rom.* xii. 8. *Acts* xx. 35.
4. Proportionably to every man's estate, *1 Cor.* xvi. 2. *2 Cor.* ix. 6. *Luke* xxi. 1, 2, 3.
5. To a good end, not to be seen of men, *Matt.* vi. 1.

Nor thinking to merit heaven by it, *Luke* xvii. 10.

But only for the glory of God, *Matt.* v. 16.

MOTIVES.

1. This is the best way to employ your estates, *χρήματα*.
2. To preserve and secure them, *Prov.* xix. 17. *Matt.* vi. 19, 20.
3. To increase them, *Matt.* xix. 29.
4. All your religion, without this, is nothing worth, *Jam.* i. 27.
5. Sentence will be passed upon you hereafter according to your charity here, *Matt.* xxv. 34, &c. 41, &c.

THE
ARTICLES
OF THE
CHRISTIAN FAITH.

Q. WHAT do ye mean by those Articles?

A. The sum and substance of the Christian doctrine.

Q. Where have you that doctrine summed up?

A. In the Creeds.

Q. How many Creeds doth our Church receive?

A. Three: the Apostles', Nicene, and Athanasian.

Q. Which do we here mean?

A. The Apostles', so called either as gathered out of their writings or made by them. *2 Tim.* i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." *1 Cor.* xv. 3, 4, "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures: And that He was buried, and that He rose again the third day according to the Scriptures." *Jude* 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Q. Why do ye rehearse that Creed?

A. Because that contains the substance of all other, and is universally received by all Christians.

Q. Is it necessary for all to learn the Creed?

A. Yes. Otherwise, unless they know that, they cannot

believe as they promised when they were baptized; and unless we believe, we cannot be saved. *Mark* xvi. 16, “He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.”

Q. Why do we so often rehearse these Articles?

A. Because by that means we make public profession of our Christian faith. *Rom.* x. 9, 10, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” That is the reason why we say it so often in our prayers.

Q. Why is the Creed put first, before the Commandments and Lord’s Prayer?

A. Because we must first believe, before we can obey or pray to God. *Heb.* xi. 6, “But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.”

¶ believe

Q. Why are these words placed first of all?

A. Because they run through the whole twelve; to every Article I give my assent, *Credo*: whence the whole is called the Creed.

Q. Why *I believe*, in the singular number?

A. Because every one must believe for himself. *John* ix. 38, “And he said, Lord, I believe. And he worshipped Him.” *John* xi. 27, “She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world.” *Gal.* ii. 20, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.” *Hab.* ii. 4, “Behold, His soul which is lifted up is not upright in Him: but the just shall live by His faith.”

Q. What is it to *believe* in this place?

A. To be fully persuaded that every thing here is true. *Rom.* viii. 38, “For I am persuaded, that neither death, nor

life, nor angels, nor principalities, nor powers, nor things present, nor things to come." *Heb.* xi. 1, "Now faith is the substance of things hoped for, the evidence of things not seen."

Q. What ground have you to be thus persuaded ?

A. Because every thing in the Creed is attested by God, who cannot lie. *Tit.* i. 2, "In hope of eternal life, which God, that cannot lie, promised before the world began."

Q. Where hath God attested it ?

A. In His Holy Word. *2 Tim.* iii. 16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

In God,

Q. What doth this Article import ?

A. That God is. *Heb.* xi. 6, "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Q. Why do ye believe there is a God ?

A. All things shew it. *Rom.* i. 20, "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." And so attest it : *Acts* xiv. 16, 17, "Who in times past suffered all nations to walk in their own way. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." *Ps.* xix. 1, "The heavens declare the glory of God, and the firmament sheweth His handiwork." Every man's conscience also attests it : *Rom.* ii. 14, 15, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." *Ps.* xiv. 1, "The fool hath said in his heart, There is no God : they are corrupt, they have done abominable works, there is none that doeth good."

Q. What else doth this Article import?

A. That there is but one God.

Q. How do you prove that?

A. *Deut.* vi. 4, "Hear, O Israel, the Lord our God is one Lord." *Isa.* xliv. 6, "Thus saith the Lord the King of Israel, and His Redeemer the Lord of Hosts; I am the first, and I am the last; and beside me there is no God." *Isa.* xlvi. 5, 6, I am the Lord, and there is none else, there is no God beside me; I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else." *1 Cor.* viii. 6, 7, "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him. Howbeit, there is not in every man that knowledge: For some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak, is defiled."

Q. What is the great duty you owe to this one God?

A. To love Him above all things. *Deut.* vi. 5, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And to worship and serve Him only: *Matt.* iv. 10, "Then saith Jesus unto him, Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Q. What is God?

A. *Ex.* iii. 14, "And God said unto Moses, I AM THAT I AM: and He said, Thou shalt say unto the children of Israel, I AM hath sent me unto you." A spirit: *John* iv. 24, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

Q. What is that?

A. A substance without matter or body. *Luke* xxiv. 39, "Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have." And so not like to man: *Rom.* i. 23, "And they changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Q. Why then is God said to have a head and hands, &c.?

A. To represent Him the better to our capacities.

Q. Is He therefore invisible?

A. Yes. *1 John* iv. 12, "No man hath seen God at any time; if we love one another, God dwelleth in us, and His love is perfected in us." *Job* ix. 11, "Lo, He goeth by me, and I see Him not."

Q. In what sense then shall we see God?

A. *1 John* iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." *1 Cor.* xiii. 12, "For now we see through a glass darkly; but then face to face: Now I know in part; but then shall I know even as also I am known." With the eyes of our minds, not of our bodies; but Christ with our bodily eyes: *Job* xix. 26, "And though after my skin, worms destroy this body, yet in my flesh shall I see God."

Q. What follows from God's being a spirit?

A. That we should worship Him in spirit and in truth. *John* iv. 24, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

Q. Where is God?

A. Every where. *Ps.* cxxxix. 7, 8, "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there." *Jer.* xxiii. 23, 24, "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

Q. How then is He said to be in heaven, and near us? *Isa.* lv. 6, "Seek ye the Lord while He may be found, call ye upon Him while He is near."

A. Because He manifesteth Himself to us. *Ex.* xx. 24, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep and thine oxen: in all places where I record my Name, I will come unto thee, and I will bless thee." *Matt.* xviii. 20, "For where two or three are gathered together in my Name, there am I in the midst of them."

Q. Doth He then know all things?

A. Most perfectly. *Ps. cxlvii. 5,* “Great is our Lord, and of great power; His understanding is infinite.”

Q. How doth that appear?

A. *Ps. cxxxix. 2, 3, 4,* “Thou knowest my down-sitting and mine up-rising, thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.” *Heb. iv. 13,* “Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do.”

Q. Can it be proved from reason?

A. Yes, because He made and preserves all things. *Gen. i. 31,* “And God saw every thing that He had made, and behold it was very good; and the evening and the morning were the sixth day.” *Ps. cxxxix. 15, 16,* “My substance was not hid from Thee, when I was made in secret; and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”

Q. What use must we make of this?

A. To be sincere and pious in all things. *1 Chron. xxviii. 9,* “And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.”

In God the Father.

Q. Why God the Father?

A. Because the word, God, hath respect to all Three Persons.

Q. How do you prove there are Three Persons, God?

A. *Matt. xxviii. 19,* “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *2 Cor. xiii. 14,* “The

grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Q. Are they three Gods?

A. No, but One. *1 John* v. 7, "For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three are One." *John* x. 30, "I and my Father are One."

Q. Why do we use the word person to distinguish them?

A. Because the Holy Ghost useth it. *Heb.* i. 3, "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

Q. Why do we put the Father first?

A. Because he is first in order. *Matt.* xxviii. 19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." *John* vii. 29, "But I know Him, for I am from Him, and He hath sent me."

Q. Why is He called the Father?

A. He is Christ's Father. *Eph.* i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;" and in Him ours. *John* xx. 17, "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God."

Almighty,

Q. Why is God said to be *Almighty*?

A. Because He can do what He will. *Ps.* cxv. 3, "But our God is in the heavens, He hath done whatsoever He pleased." *Ps.* cxxxv. 6, "Whatsoever the Lord pleased, that did He in heaven and in earth, in the seas and all deep places." *Matt.* xix. 26, "But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible."

Q. How doth God do what He will?

A. Only by willing it should be done. *Matt.* viii. 3, "And Jesus put forth his hand and touched him, saying, I

will: be thou clean; and immediately his leprosy was cleansed." *Mark* vii. 34, 35, "And looking up to heaven He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." *Gen.* i. 3, "And God said, Let there be light: and there was light."

Q. Can none, then, resist His will?

A. No. *Rom.* ix. 19, "Thou wilt say then unto me, Why doth He yet find fault? for who hath resisted His will?" *Tit.* i. 2, "In hope of eternal life, which God that cannot lie promised before the world began." *Heb.* vi. 18, "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us."

Q. What follows from God's being Almighty?

A. 1. That we should submit to His will. *Mark* xiv. 36, "And he said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless, not what I will, but what Thou wilt."

2. Fear Him. *Matt.* x. 28, "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."

3. And trust on Him. *Ps.* xxxvii. 3, 4, 5, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord: trust also in Him, and He shall bring it to pass."

Maker of heaven and earth:

Q. What is meant by *heaven and earth*?

A. The whole world, with all things in it. *Acts* xvii. 24, "God that made the world, and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands."

Q. What did He make all things of?

A. Of nothing. *Gen.* i. 1, "In the beginning God created the heaven and the earth."

Q. How did He make them?

A. By His word. *Gen.* i. 3, "And God said, Let there be light: and there was light." *Heb.* xi. 3, "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."

Q. How long was He making it?

A. Six days. That we may better discern His wisdom and power in it, light and plants were before the sun.

Q. Why did God make all things?

A. For His own glory. *Prov.* xvi. 4, "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." *Rom.* ix. 20, "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

Q. What follows from hence?

A. 1. That God is the Lord of Hosts. *Gen.* ii. 1, "Thus the heavens and the earth were finished, and all the host of them." *Acts* xvii. 24, "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."

2. That we ought to admire and praise Him. *Ps.* cxlviii. 5, 6, "Let them praise the name of the Lord: for He commanded and they were created. He hath also established them for ever and ever: He hath made a decree which shall not pass." *Rev.* iv. 11, "Thou art worthy, O Lord, to receive glory, and honour, and power: for Thou hast created all things, and for Thy pleasure they are and were created."

2. Obey and serve Him. *1 Cor.* vi. 20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." *Ps.* xcv. 6, "O come let us worship and bow down: let us kneel before the Lord our Maker."

Q. Doth God still uphold the world?

A. Yes. *Heb.* i. 3, "Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." *Acts* xvii. 28, "For in Him we live, and move, and have our being; as certain also of your own poets have said: for we are also His offspring. *Rom.* xi. 36, "For

of Him, and through Him, and to Him are all things : to whom be glory for ever. Amen."

Q. Doth He also order all things ?

A. Yes. *Eph.* i. 11, " In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. *John* v. 17, " But Jesus answered them, My Father worketh hitherto, and I work."

Q. Can nothing happen without His providence ?

A. No. *Matt.* x. 29, 30, " Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." *Prov.* xvi. 33, " The lot is cast into the lap ; but the whole disposing thereof is of the Lord." *Ex.* xxi. 13, " And if a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee." *Deut.* xix. 4, 5, " And this is the case of the slayer which shall flee thither that he may live : Whoso killeth his neighbour ignorantly, whom he hated not in time past ; as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour that he die ; he shall flee unto one of those cities, and live."

Q. What use is to be made of this ?

A. 1. To thank God for all things we have. *1 Thess.* v. 18, " In every thing give thanks : for this is the will of God in Christ Jesus concerning you."

2. To submit to His will. *1 Sam.* iii. 18, " And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord : let Him do what seemeth Him good." *Job* i. 21, " And Job said, Naked came I out of my mother's womb, and naked shall I return thither : the Lord gave, and the Lord hath taken away ; blessed be the name of the Lord."

3. To love and please Him. *Rom.* viii. 28, " And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

And in Jesus

Q. Who is He that is here called *Jesus*?

A. Our Saviour.

Q. When was this name given Him?

A. At His circumcision. *Luke* i. 31, "And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus." *Luke* ii. 21, "And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel before He was conceived in the womb."

Q. Why is He called *Jesus*?

A. Because He is our Saviour. *Matt.* i. 21, "And she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins."

Q. Is He our only Saviour?

A. Yes. *Acts* iv. 12, "Neither is there salvation in any other, for there is none other Name under heaven given among men, whereby we must be saved." *1 Tim.* ii. 5, "For there is one God, and one Mediator between God and men, the man Christ Jesus."

Q. Is He able to save us all?

A. Yes. *Heb.* vii. 25, "Whereby He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." *John* v. 17, "But Jesus answered them, My Father worketh hitherto, and I work."

Q. Why is He alone able to do it?

A. Because He only is both God and man. *Matt.* i. 23, "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us."

Q. What use is to be made of this?

A. 1. Hence we are to trust in Him only for salvation, and all things necessary to it. *Acts* v. 31, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

2. We should love and honour Him. *Matt.* x. 37, "He that loveth father or mother more than Me, is not worthy of Me: and he that loveth son or daughter more than Me, is

not worthy of Me." *1 Cor.* xvi. 22, "If any man love not the Lord Jesus Christ, let him be *anathema, maran-atha.*"

Christ

Q. Why is Jesus called *Christ*?

A. Because He was anointed Messiah, *Dan.* ix. 25, 26, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times; and after threescore and two weeks shall Messiah be cut off, but not for Himself." *John* i. 41, "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ."

Q. What was He anointed with?

A. The Holy Spirit. *Acts* x. 38, "God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with Him."

Q. Why?

A. To be a Prophet, Priest, and King; all which none but He ever was.

Q. Why was He anointed a Prophet?

A. To make known God's will to us. *Isa.* lxi. 1, "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." *Luke* iv. 18, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." *Acts* iii. 22, "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." *Deut.* xviii. 15, "The Lord thy God will raise up unto thee a Prophet

from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken."

Q. Why a Priest?

A. To make atonement and intercession for us. *Heb.* vii. 24, 25, "But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Q. Why a King? *Ps.* ii. 2, "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed." *Ver.* 6, "Yet have I set my King upon my holy hill of Zion."

A. To rule, govern, and reward us. *Acts* v. 31, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." *Matt.* xxviii. 18, 20, "And Jesus came, and spake unto them, saying, All power is given unto Me in heaven and in earth. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

His only Son

Q. Whose Son is He?

A. God's. *1 John* v. 5, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Q. Why His *only* Son?

A. Because the only-begotten. *John* iii. 16, "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." *John* v. 26, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself."

Q. If begotten of God, He is God too: how doth that appear?

A. *John* i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God." *Rom.* ix. 5, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen." *Isa.* ix. 6, "For unto us a child is born, unto us a

Son is given, and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Q. Is He then equal to the Father?

A. Yes. *Philip.* ii. 6, "Who, being in the form of God, thought it not robbery to be equal with God." *John* x. 30, "I and my Father are one."

Q. Must we then honour and worship the Son as we do the Father?

A. Yes. *John* v. 23, "That all men should honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him." *Heb.* i. 6, "And again, when He bringeth in the first-begotten into the world He saith, And let all the Angels of God worship Him."

Q. What follows from hence?

A. 1. That we should admire God's love to us. *1 John* iv. 9, 10, "In this was manifested the love of God towards us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

2. And trust on Him for salvation. *Luke* i. 46, 47, "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Our Lord,

Q. Is Christ ever called the *Lord*?

A. Yes, Jehovah. *Isa.* xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." *Matt.* iii. 3, "For this is He that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." *Jer.* xxiii. 6, "In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

Q. Why the Lord in that sense?

A. Because He gives being to all things. *John* i. 13,

“ Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Q. Is He not Lord also as man?

A. Yes. *Rom.* xiv. 9, “ For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.” *Eph.* i. 20, 21, “ Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places: far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” *Acts* x. 36, “ The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all).”

Q. Why *our Lord*?

A. Not only by creation, but redemption. *John* xx. 28, “ But Thomas answered and said, My Lord and my God.” *1 Cor.* vii. 22, 23, “ For he that is called in the Lord, being a servant, is the Lord’s freeman: likewise also he that is called, being free, is Christ’s servant. Ye are bought with a price; be not ye the servants of men.” *John* xiii. 13, “ Ye call me Master and Lord, and ye say well; for so I am.”

Q. What follows from hence?

A. 1. That we worship Him. *Philip.* ii. 9, 10, 11, “ Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” *Heb.* i. 6, “ And again, when He bringeth the first-begotten into the world, He saith, And let all the Angels of God worship Him.”

2. Serve Him. *Rom.* xvi. 18, “ For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.” *1 Cor.* vi. 20, “ For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” *Luke* vi. 46, “ And why call ye me Lord, Lord, and do not the things which I say?”

3. Pray and trust on Him. *Rom.* x. 12, 13, “ For there is no difference between the Jew and the Greek: for the

same Lord over all is rich unto those that call upon Him. For whosoever shall call upon the name of the Lord shall be saved."

Who was conceived by the Holy Ghost, born of the Virgin Mary,

Q. How do ye prove He was so *conceived*?

A. *Luke* i. 35, "And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." *Matt.* i. 20, "But while he thought on these things, behold the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

Q. Why was that necessary?

A. That He might be without sin. *Heb.* vii. 26, "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Q. How do ye prove that His mother was a *virgin*?

A. *Isa.* vii. 14, "Therefore the Lord Himself shall give you a sign; behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel." *Luke* i. 34, "Then said Mary unto the Angel, How shall this be, seeing that I know not a man?" *Matt.* i. 18, "Now the birth of Jesus Christ was on this wise: when as His mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost." *Ver.* 25, "And knew her not till she had brought forth her first-born Son: and he called His name Jesus."

Q. Was He then truly man?

A. Yes. *1 Tim.* ii. 5, "For there is one God, and one Mediator between God and men, the man Christ Jesus." *John* i. 14, "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth."

Q. Was He one person as God, and another as man?

A. No; one as both. *Acts* xx. 28, "Take heed therefore

unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."

Q. Why so?

A. If He was not man, He could not have died at all; if He was not God, His death would have done us no good.

Suffered under Pontius Pilate,

Q. How do ye prove that Christ was to *suffer*?

A. *Luke* xxiv. 25, 26, "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory?" *Gen.* iii. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Q. What did He suffer?

A. Hunger and thirst. *Matt.* iv. 2, "And when He had fasted forty days and forty nights, He was afterwards an hungred." Sorrow and agonies. *Matt.* xxvi. 38, "Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." His agony. *Luke* xxii. 44, "And being in an agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground. *Mark* xv. 17, 18, 19, "And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Hail, king of the Jews! And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him."

Q. Why did He suffer?

A. For our sins. *Isa.* liii. 5, "But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." *1 Pet.* iii. 18, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." *1 John* ii. 2, "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." *2 Cor.* v. 21, "For He hath

made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Q. What benefit was that to us?

A. Our sins are thereby pardoned. *Eph.* i. 7, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Q. How so?

A. Because He suffered in our nature united to His person. *Acts* xx. 28, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." *1 Tim.* ii. 6, "Who gave Himself a ransom for all, to be testified in due time."

Under Pontius Pilate,

Q. Who was he?

A. Governor of Judea. *Luke* iii. 1, "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene."

Q. How came He to suffer under him?

A. The Jews delivered Him to him. *Matt.* xxvii. 1, 2, "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death; and when they had bound Him they led Him away, and delivered Him to Pontius Pilate the governor." *John* xviii. 30, 31; "They answered and said unto him, If He were not a malefactor we would not have delivered Him up unto thee. Then said Pilate unto them, Take ye Him and judge Him according to your law. The Jews therefore said unto him, it is not lawful for us to put any man to death."

Q. What did he do to Him?

A. He acknowledged Him innocent, and yet condemned Him to die. *Matt.* xxvii. 24, 26, "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified."

Q. Why is His name put into the Creed?

A. That we may know the time when Christ suffered. *Gal.* iv. 4, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law."

Q. Why did He suffer under him that was a Roman?

A. That the Scriptures might be fulfilled. *Ps.* xxii. 16, "For dogs have encompassed me, the assembly of the wicked have enclosed me: they pierced my hands and my feet." *Zech.* xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced; and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first-born." *Num.* xxi. 9, "And Moses made a serpent of brass and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." *John* iii. 14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Was crucified, dead,

Q. How do ye prove He *was crucified*?

A. *Luke* xxiii. 33, "And when they were come to the place which is called Calvary, there they crucified Him and the malefactors; one on the right hand, and the other on the left."

Q. What was that?

A. They fastened His body to a cross, with nails drove through His hands and feet. *Ps.* xxii. 16, "For dogs have compassed me, the assembly of the wicked have enclosed me: they pierced my hands and my feet." *Matt.* xxvii. 35, "And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." *Zech.* xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced; and they shall mourn for Him as one mourneth for his only son, and shall

be in bitterness for Him as one that is in bitterness for his first-born." *John* xix. 34, "And one of the soldiers with a spear pierced His side, and forthwith there came out blood and water."

Q. Why so?

A. That He might redeem us from the curse of the law. *Deut.* xxi. 23, "His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God), that thy land be not defiled which the Lord thy God giveth thee for an inheritance." *Gal.* iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

Q. How long did He hang?

A. Three hours. *Luke* xxiii. 44, "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. *Mark* xv. 39, "And when the centurion which stood over against Him saw that He so cried out, and gave up the ghost, he said, Truly this man was the Son of God." During which time He prayed. *Luke* xxiii. 34, "Then said Jesus, Father, forgive them, for they know not what they do: and they parted His raiment, and cast lots." Converted the thief. *Ver.* 43, "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." Said to His mother. *John* xix. 26, "When Jesus therefore saw His mother and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy Son."

Q. How do ye prove He died?

A. *Luke* xxiii. 46, "And when Jesus had cried with a loud voice, he said, Father, into Thy hands I commend my spirit; and having said thus, He gave up the ghost." *John* xix. 30, "When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head, and gave up the ghost." *Matt.* xxvii. 50, "Jesus, when He had cried again with a loud voice, yielded up the ghost." *Mark* xv. 37, "And Jesus cried with a loud voice, and gave up the ghost."

Q. Why did He die?

A. For us. *Rom.* v. 8, "But God commendeth His love

towards us, in that while we were yet sinners Christ died for us." *1 Cor.* xv. 3, "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures." *Isa.* lii. 6, "All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all."

Q. What benefit is that to us?

A. We are thereby reconciled to God. *Rom.* v. 10, "For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." *Matt.* xx. 28, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." *1 John* ii. 2, "And He is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world." *1 Tim.* ii. 6, "Who gave Himself a ransom for all, to be testified in due time."

And buried, He descended into hell;

Q. How do ye prove that it is necessary to believe that Christ was *buried*?

A. *1 Cor.* xv. 4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures. And that He was buried, and that He rose again the third day, according to the Scriptures."

Q. Why buried?

A. That we may be sure He was really dead.

Q. Who buried Him?

A. Joseph of Arimathea and Nicodemus. *John* xix. 38, 39, 40, 41, 42, "And after this Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus; and Pilate gave him leave: he came, therefore, and took the body of Jesus. And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the

manner of the Jews is to bury. Now in the place where He was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation-day ; for the sepulchre was nigh at hand." *Isa.* liii. 9, "And He made His grave with the wicked, and with the rich in His death ; because He had done no violence, neither was any deceit in His mouth."

Q. How do you prove *He descended into hell?*

A. *Ps.* xvi. 10, "For Thou wilt not leave my soul in hell ; neither wilt Thou suffer Thine Holy One to see corruption." *Acts* ii. 25, "For David speaketh concerning Him, I foresaw the Lord always before my face ; for He is on my right hand, that I should not be moved." *Acts* xiii. 35, "Wherefore he saith also in another psalm, Thou shalt not suffer Thine Holy One to see corruption."

Q. Did He suffer any pain there ?

A. No. *Heb.* ix. 28, "So Christ was once offered to bear the sins of many ; and unto them that look for Him shall He appear the second time, without sin, unto salvation."

Q. Did He go to deliver the souls there ?

A. No. The bad are never delivered, the good were never there. *Luke* xvi. 22, 23, "And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom : the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." *Enoch.* *Elijah.* *1 Pet.* iii. 18, 19, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit ; by which also He went and preached unto the spirits in prison."

Q. Why, then ? *Legem mortuorum servare.—Irenæus [adv. Hær. v. 26.]*

A. We are not certain from Scripture of any other end : *Christus inferos adiit ne nos adiremus.—Tertull. [de Anim. 55.]*

The third day He rose again from the dead,

Q. In what sense did He rise again ?

A. He became alive again of Himself. *Matt.* xxviii.

5, 6, 7, "And the Angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead; and behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you." *Luke xxiv.* 5, "And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?" *John x.* 17, 18, "Therefore doth my Father love me, because I lay down my life that I might take it again: no man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received from my Father."

Q. How do ye prove that it was the same person?

A. *John xx.* 27, 28, "Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God."

Q. How that He rose again the third day?

A. *Luke xxiv.* 7, "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." *1 Cor. xv.* 4, "And that He was buried, and that He rose again the third day, according to the Scriptures."

Q. How could that be, seeing He lay but one whole day?

A. Because He lay the parts of two days, Friday and Sunday.

Q. What day of the week did He rise again?

A. The first day. *Matt. xxviii.* 1, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre." *Mark xvi.* 2, "And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." Thence called the Lord's Day. *Rev. i.* 10, "I was in the spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet."

Q. Why did He rise again?

A. For our justification. *Rom. iv.* 25, "Who was de-

livered for our offences, and was raised again for our justification." *Acts* iii. 26, "Unto you first, God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquity."

He ascended into heaven,

Q. What is that?

A. His soul and body were taken up into heaven. *John* vi. 62, "What and if ye shall see the Son of man ascend up where He was before?" *John* iii. 13, "And no man hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven."

Q. How doth that appear?

A. *Luke* xxiv. 50, 51, "And He led them out as far as to Bethany; and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." *Acts* i. 9, "And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight."

Q. How do ye prove that He went up as high as heaven?

A. *Acts* i. 10, 11, "And while they looked steadfastly toward heaven, as He went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Q. How long was it after His resurrection before He ascended?

A. Forty days. *Acts* i. 3, "To whom also He shewed Himself alive after His passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Q. Why did He ascend into heaven?

A. That He might give us His Holy Spirit from thence, and apply the merits of His death to us. *Ps.* lxviii. 18, "Thou hast ascended on high: Thou hast led captivity captive, Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." *Eph.* iv. 7, 8, "But unto every one of us is given grace according to

the measure of the gift of Christ; wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men." *John* xvi. 7, " Nevertheless, I tell you the truth; " It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you: but if I depart, I will send Him unto you." *John* xiv. 1, 2, " Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you: I go to prepare a place for you." *Heb.* ix. 24, " For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

And sitteth on the right hand of God the Father Almighty;

Q. How do ye prove that?

A. *Mark* xvi. 19, " So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God." *Ps. ex.* 1, " The Lord said unto my Lord, Sit Thou at my right hand until I make Thine enemies Thy footstool." *Acts* ii. 34, " For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit Thou on my right hand." *Rom.* viii. 34, " Who is he that condemneth? It is Christ that died, yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us."

Q. What is meant by His sitting or being at the right hand of God?

A. His being advanced to the highest honour and power over all things. *Matt.* xxvi. 64, " Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." *1 Pet.* iii. 22, " Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto Him." *Eph.* i. 20, 21, 22, " Which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that

which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the Church." *Philip.* ii. 9, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

Q. What doth He there?

A. Make intercession for us. *Rom.* viii. 34, "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us." *1 John* ii. 1, "My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous." *Heb.* vii. 25, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for us." *1 Tim.* ii. 5, "For there is one God, and one Mediator between God and men, the man Christ Jesus." *John* xiv. 13, "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son."

Q. Why is the *Father Almighty* here added?

A. To shew that Christ can now do what He will for us. *Matt.* xxviii. 18, "And Jesus came, and spake unto them, saying, All power is given unto Me in heaven and in earth." *John* x. 29, "My Father which gave them Me is greater than all; and none is able to pluck them out of my Father's hand." *Acts* v. 31, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Q. What follows hence?

A. 1. That we trust on Him. *Rom.* viii. 33, 38, 39, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

2. And worship Him. *John* v. 22, 23, "For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him." *Heb.* i. 6,

“And again, when He bringeth in the first-begotten into the world, He saith, And let all the Angels of God worship Him.”

From thence He shall come to judge the quick and
the dead.

Q. From whence will He come?

A. From heaven. *Acts* iii. 20, 21, “And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.”

Q. How do ye prove that?

A. *Acts* i. 11, “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” *Philip.* iii. 20, “For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.”

Q. How will He come?

A. With the holy Angels attending Him. *Matt.* xxv. 31, “When the Son of man shall come in His glory, with all the holy Angels with Him, then shall He sit upon the throne of His glory.” *1 Thess.* iv. 16, “For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first.” *2 Thess.* i. 7, “And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty Angels.” *Matt.* xxvi. 64, “Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Q. What shall they do?

A. Gather His elect and all mankind before Him. *Matt.* xxiv. 31, “And He shall send His Angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” *Matt.* xxv. 32, “And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats.”

Q. What will He then do?

A. Judge all. 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Matt. xxv. 34, 41, 46, "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal." Acts x. 42, "And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead."

Q. Who are *the quick and dead*?

A. They who shall be then alive, and all that were before dead. 1 Thess. iv. 15, 16, 17, "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Cor. xv. 51, "Behold, I shew you a mystery: we shall not all sleep; but we shall all be changed."

I believe in the Holy Ghost;

Q. What do ye mean by *the Holy Ghost*?

A. The Third Person in the Holy Trinity. Matt. xxviii. 19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Q. Why called a *ghost*?

A. That is a spirit. John iv. 24, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

Q. Why *holy*?

A. Because the fountain and author of holiness in us. *1 Cor.* vi. 11, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." *Tit.* iii. 5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." *John* iii. 5, 6, "Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Q. How do ye prove Him to be God?

A. *Acts* v. 3, 4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own; and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." *1 Cor.* iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" *Matt.* xii. 31, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

Q. From whom doth He proceed?

A. 1. From the Father. *John* xv. 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me."

2. And of the Son. *Gal.* iv. 6, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father." *John* xvi. 14, "He shall glorify Me: for He shall receive of mine, and shall shew it unto you."

Q. What is said of Him in the Nicene Creed?

A. I believe in the Holy Ghost, the Lord and Giver of life, &c.

Q. How do ye prove He spake by the Prophets?

A. *2 Pet.* i. 21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they

were moved by the Holy Ghost." *2 Tim.* iii. 16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Always with us. *John* xiv. 16, 26, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." *Rom.* viii. 13, 14, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

The Holy Catholic Church;

Q. What is *the Church*?

A. The congregation, or company, or body of a faithful people. *Acts* ii. 41, 42, 47, "Then they that gladly received his word were baptized: and the same day were added unto them about three thousand souls." *Ver.* 42, "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." *Ver.* 47, "Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved." According to the promise, *Matt.* xvi. 18, "And I say also unto thee, that thou art Peter, and upon this rock will I build my Church; and the gates of hell shall not prevail against it."

Q. Is there only one Church?

A. One made up of many. *Eph.* iv. 4, 5, 6, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Q. Who is the head of this body?

A. Christ only. *Eph.* i. 22, 23, "And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all." *Eph.* ii. 20, 21, "And are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." *Jam.* ii. 25, "Likewise also, was not Rahab the

harlot justified by works, when she had received the messengers, and had sent them out another way?"

Q. Why is the Church called *holy*?

A. Not that every member is holy. *Matt.* xiii. 24, 30, 47, 49, "Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. So shall it be at the end of the world: the Angels shall come forth, and sever the wicked from among the just."

But the whole. *Eph.* v. 25, 26, 27, "Husbands, love your wives, even as Christ also loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water, by the word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

In its institution, design, profession, office, and end. Many sincerely holy here. *1 Pet.* ii. 9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light." Perfectly in heaven. *Heb.* xii. 23, "To the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

Q. Why *Catholic* or universal?

A. Because dispersed all over the world. *Matt.* xxviii. 19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." *Mark* xvi. 15, "And said unto them, Go ye into all the world, and preach the gospel to every creature." *Rev.* v. 9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation."

Q. Why needful to believe this?

A. *Acts* ii. 47, "Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved."

The Communion of Saints;

Q. What do ye mean by *Saints*?

A. All that are baptized, or in the Church, are called to be saints. *Rom.* i. 7, "To all that be in Rome, beloved of God, called to be saints, grace to you, and peace from God our Father and the Lord Jesus Christ." *2 Tim.* i. 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." *2 Tim.* ii. 19, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that naineth the name of Christ depart from iniquity." They only are real saints who perform their baptismal vow. *2 Cor.* vii. 1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." *1 Pet.* i. 15, "But as He which hath called you is holy, so be ye holy in all manner of conversation."

Q. How are saints made?

A. By the Spirit of Christ. *1 Cor.* vi. 11, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." *Acts* xxvi. 18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God: that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Q. Whom have the saints *communion* with?

A. With God the Father and Son. *1 John* i. 3, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." And with one another as saints. *1 John* i. 7, "But if we walk in the light, as He is in the light, we have fellowship one

with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Q. What mean you here by the *Communion of Saints*?

A. That there is really in the world a society, or fellowship, or body of real saints. *Eph.* ii. 19, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Q. How is this body or society made?

A. By the Spirit of God uniting them in Christ to one another. *Eph.* i. 22, 23, "And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all." *Eph.* iv. 4, 5, 16, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. From whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." *1 Cor.* xii. 12, 13, 20, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. But now are they many members, yet but one body."

Q. Why do we believe this?

A. That we may strive to be of this body or communion. *Col.* i. 12, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

The Forgiveness of Sins;

Q. What is *sin*?

A. Transgression of the law. *1 John* iii. 4, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law."

Q. Who are guilty of it?

A. All men. *Rom.* iii. 23, "For all have sinned and come short of the glory of God." *Eccles.* vii. 20, "For

there is not a just man upon earth, that doeth good, and sinneth not." *1 John* i. 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Q. What is the *Forgiveness of Sins*?

A. The freeing us from the punishment due to us from them. *2 Sam.* xii. 13, "And David said unto Nathan, I have sinned against the Lord; and Nathan said unto David, The Lord also hath put away thy sin: thou shalt not die."

Q. How are our sins forgiven?

A. Only for Christ's sake. *Eph.* i. 7, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." *1 John* ii. 1, 2, "My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." *Acts* xiii. 38, "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins."

Q. What must we do towards it?

A. 1. Repent. *1 John* i. 9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." *Ezek.* xviii. 30, "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

2. Believe the gospel. *Acts* xvi. 31, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." *John* iii. 16, "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Q. What follows hence?

A. That we should labour to obtain forgiveness of sins. *Ps.* xxxii. 1, "Blessed is He whose transgression is forgiven, whose sin is covered."

The Resurrection of the Body,

Q. What is the meaning of that?

A. That the bodies of all men that die shall rise again to life.

Q. Was this believed in the Old Testament?

A. Yes. *Job* xix. 25, 26, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." *Dan.* xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Q. What examples were then of it?

A. The widow of Zarephath's child. *1 Kings* xvii. 21, 22, "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived." The Shunammite's son. *2 Kings* iv. 35, "Then he returned and walked in the house to and fro, and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes." Another. *2 Kings* xiii. 21, "And it came to pass as they were burying a man, that behold they spied a band of men, and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet."

Q. What proof in the New Testament?

A. *1 Cor.* xv. 12, 20, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But now is Christ risen from the dead, and become the first-fruits of them that slept." *Matt.* xxii. 31, 32, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Q. Shall the same bodies arise?

A. Yes. *John* xx. 27, "Then saith He to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." *Rom.* viii. 11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your

mortal bodies by his Spirit that dwelleth in you." Otherwise it is no resurrection. *John v. 28*, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice."

Q. Whose bodies shall arise?

A. All. *1 Cor. xv. 22*, "For as in Adam all die, even so in Christ shall all be made alive."

Q. Why shall all rise?

A. That they may be all judged. *2 Cor. v. 10*, "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." *Matt. xxv. 32*, "And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats."

Q. What use of this?

A. To make us prepare for it. *Acts xxiv. 15, 16*, "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." *Ver. 16*, "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."

And the Life everlasting.

Q. What means that?

A. That all men, when risen, shall live everlasting.

Q. Where?

A. In hell or heaven. *Dan. xii. 2*, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." *John v. 29*, "And shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Q. Who shall live in hell?

A. The unjust and wicked. *Rev. xxi. 8*, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Q. Who will send them thither?

A. Christ. *Matt.* xxv. 41, "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Q. What will they suffer?

A. The wrath of God. *1 Thess.* i. 10, "And to wait for his Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." *2 Thess.* i. 9, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." And the terrors of a guilty conscience. *Mark* ix. 44, "Where their worm dieth not, and the fire is not quenched."

Q. Shall their bodies, too, be tormented?

A. Yes. *Matt.* x. 28, "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."

Q. How long?

A. For ever. *Matt.* xxv. 46, "And these shall go away into everlasting punishment, but the righteous into life eternal." *Dan.* xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Q. What must we do then?

A. Watch. *Mark* xiii. 37, "And what I say unto you, I say unto all, Watch."

Life everlasting.

Q. Who shall always live in heaven?

A. The righteous. *Matt.* xxv. 46, "And these shall go away into everlasting punishment; but the righteous into life eternal." *Matt.* v. 20, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

Q. Who will send them thither?

A. Christ. *Matt.* xxv. 34, "Then shall the King say to them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Q. How will they live there?

A. In all happiness of soul and body.

Q. How in body?

A. Glorious. 1 Cor. xv. 42, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption," &c. Philip. iii. 21, "Who shall change our vile bodies, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

Q. How in their souls and whole man?

A. Matt. xxii. 30, "For in the resurrection they neither marry nor are given in marriage; but are as the Angels of God in heaven."

1. Free from all trouble. Rev. xxi. 4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

2. Full of all joy, Ps. xvi. 11, "Thou wilt shew me the path of life: in Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore."

Q. Whom will they live with?

A. 1. Angels and saints. Acts xxvi. 13, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

2. Christ. John xvii. 24, "Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory which Thou hast given me; for Thou lovedst me before the foundation of the world."

3. God. 1 Cor. xiii. 12, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 John iii. 2, "Beloved, now are we the sons of God; but it doth not yet appear what we shall be: but we know, that when He shall appear we shall be like Him; for we shall see Him as He is."

Q. What will they do?

A. Praise God. Rev. vii. 10, 12, "And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Ver. 12, "Saying, Amen:

blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever. Amen."

Q. How long?

A. For ever. *1 Pet.* i. 4, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Q. What must we do for it?

A. Believe. *John* iii. 16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Amen.

Q. What doth *Amen* signify?

A. Truth. בָּאֵלֹתִי אָמֵן, *Isa.* lxv. 16, "That he who blesseth himself in the earth shall bless himself in the God of Truth; and he that sweareth in the earth shall swear by the God of Truth; because the former troubles are forgotten, and because they are hid from mine eyes."

Q. When used?

A. After prayers. *Deut.* xxvii. 15, "Cursed be the man that maketh any graven or molten image, an abomination to the Lord, the works of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen." *Neh.* v. 13, "Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise."

2. And praises. *Neh.* viii. 6, "And Ezra blessed the Lord, the great God; and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground." *Ps.* lxxxix. 52, "Blessed be the Lord for evermore, Amen, and Amen." *Ps.* cxi. 48, "Blessed be the Lord God of Israel from everlasting to everlasting: and let the people say, Amen. Praise ye the Lord." *Rev.* vii. 12, "Saying, Amen: Blessing, and glory, and wisdom, and

thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen."

Q. What doth it signify there?

A. So be it. *Jer.* xxviii. 6, "The prophet Jeremiah said, Amen: the Lord do so: the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place." *1 Kings* i. 36, "And Benaiah the son of Jehoiada answered the king, and said, Amen; the Lord God of my lord the king say so too." *1 Cor.* xiv. 16, "Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

Γένοιτο.

Q. What else doth it signify?

A. Truly, verily, so it is, Ἐμὴν λέγω ὑμῖν. *Matt.* xvi. 28, "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in His kingdom." Ἀληθῶς. *Luke* ix. 27, "But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God." Ἐμὴν, Ἐμὴν. *John* iii. 3, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

'O Ἐμὴν, of Christ. *Rev.* iii. 14, "And unto the Angel of the Church of the Laodiceans, write these things, saith the Amen, the faithful and true witness, the beginning of the creation of God." Τὸν νῦν, to the Gentiles. Τὸν ἄμερον, to the Jews. *2 Cor.* i. 20, "For all the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us."

Q. Where thus used?

A. At the end of the Gospels and Creeds, as here; and in the Commination, where it is not *cursed is*, but *cursed be*, as *Deut.* xxvii. from *ver.* 15 to the end.

JOSHUA i. 8.

*This book of the law shall not depart out of thy mouth,
but thou shalt meditate therein day and night.*
וְהַנִּתְבֹּא בְּלָשׁוֹנְךָ וְלֹא תֵלֶט.

It is God's will and command that we should meditate on His word, *Gen. xxiv. 63. Ps. i. 2. Philip. iii. 20.*

I. What is meditation?

A solemn and affectionate consideration of what God hath recorded in the holy Scriptures.

Cum duo sint beatæ contemplationis excessus in intellectu unus, et alter in affectu; unus in lumine, alter in fervore; unus in agnitione, alter in devotione.—Bernard.
[in *Cant. Serm. xlvi. tom. i. p. 1440, B.*]

Meditatio nihil est, quam mentis ditatio.—Aug. [Spec. Peccat. c. iv. tom. vi. App. p. 157, A.]

1. It is a consideration, &c.

2. Solemn.

3. Affectionate, *Col. iii. 1, 3.*

II. What are those things in Scripture we ought to meditate upon.**1. The properties of God.**

1. His goodness, *Ps. cxlv. 7, 8, 9. Matt. v. 45.*
2. Power, *Ps. xxxiii. 9; cxxxv. 6.*
3. Justice, *Ps. xi. 7.*
4. Mercy, *Isa. xxx. 18.*
5. Omnipresence and Omniscience, *Ps. cxxxix.*
6. Infiniteness, *Ps. cxlvii. 5.*
7. Eternity, *1 Tim. i. 17. Rev. i. 8, 11.*

2. The works of God, *Ps. viii. 3; cxlii. 5.*

1. Creation, *Gen. i. 1.*
 1. Out of nothing.
 2. By His word, *Ps. cxlviii. 5.*
2. Providence, *Matt. x. 29, 30.*
3. Redemption.
4. The Son of God.

1. God so loved the world, &c., *John* iii. 16.
2. There is no name given, &c., *Acts* iv. 12.
3. He is able to save to the uttermost all those that come unto God by Him, *Heb.* vii. 25.
4. He was wounded for our transgressions, *Isa.* liii. 5.
5. He is at the right hand of God, *Col.* iii. 1.
4. The law of God, *Ps.* i. 2.
 1. Our duty to God, *Matt.* xxii. 36, 37.
 2. To man, *Matt.* xxii. 39.
5. The threatenings.
 1. *Eccles.* xi. 9.
 2. *Luke* xiii. 3.
 3. *Prov.* i. 24, 25, 26.
 4. *Deut.* xxviii. 15.
 5. *Mal.* ii. 2.
6. Promises.
 1. *Matt.* xxi. 22.
 2. *Josh.* i. 5. *Heb.* xiii. 5. *Isa.* xlivi. 2.
 3. *Ps.* xci. 3, 4, 5, 11.
 4. *Ps.* lxxxiv. 11.
 5. *Jer.* xxxi. 33, 34.
 6. *Acts* xvi. 31.

ASSERTIONS.

1. *Eccles.* i. 2.
2. *Rev.* iii. 19. *Heb.* xii. 5.
3. *Rom.* viii. 28.
4. *Gal.* iii. 22.
5. 2 *Cor.* v. 21.
6. *Heb.* ix. 27.
7. 1 *Cor.* xv. 51, 52.
8. 2 *Cor.* v. 10.
9. 2 *Thess.* i. 9.
10. 1 *Cor.* ii. 9.

LAWS.

1. *Tit.* ii. 11, 12, 13.
2. *Matt.* xxii. 36, 37, 38.
3. *Matt.* xvi. 24.
4. 1 *Cor.* vi. 20.

USE. I. REPROOF.

1. To such as never meditate, *Ps.* x. 4.

1. By reason of laziness.
2. Or earthly-mindedness, 1 *John* ii. 15.
3. Self-conceitedness.
4. Or gross ignorance.
5. Or some unmortified sin, *Isa.* lix. 2.
2. That meditate but seldom.
3. That do not meditate aright.
 1. Upon God.
 1. With fear and reverence, *Gen.* xxviii. 16, 17.
 2. With grief and self-abhorrence, *Job* xlvi. 5, 6.
 3. With desire, *Ps.* xlvi. 1; lxxviii. 25.
 4. Joy.
 5. Love, *Deut.* vi. 5.
 2. His works.
 1. With admiration, *Ps.* viii.
 2. Praise, *Ps.* cxvii. 8, 15, 21, 31.
 3. His Son.
 1. With faith.
 2. Love, *Matt.* x. 37.
 4. The laws.
 1. Confessing their justice, *Rom.* vii. 12.
 2. Desire to obey them, *Ps.* cxix. 5, 6.
 5. Threatenings.
With fear.
 6. Promises.
With faith.
 7. Assertions, believably.

II. EXHORTATION. Practise this duty.

Consider,

1. God commands it.
2. He knows whether we do it, *Ps.* cxxxix. 2, 3.
3. Without it we can exercise no grace.
 1. Not repentance.
 2. Nor faith in Christ.
 3. Nor trust in God, *Ps.* ix. 10.
 4. Nor humility.
 5. Nor patience.
 6. Nor thankfulness, *Job* i. 20, 21.
 7. Nor heavenly-mindedness, *Col.* iii. 1, 2.
4. Without it we can perform no duty.

1. Not pray.
2. Nor hear.
3. Nor receive sacraments.
4. Nor examine ourselves.
5. Nor give alms to the poor.
5. Meditation will much deaden our hearts to the world.
6. Support us under all afflictions.
7. Be a means to conquer our corruptions.
8. It will fortify us against temptations.
9. Evidence our interest in Christ and title to heaven.
10. It will give us the foretastes of heaven upon earth.

DIRECTIONS.

1. Read the Scriptures.
 2. Frequent the ordinances for the understanding of them.
 3. Use frequent ejaculations.
 4. Retire from the world.
 5. Keep your hearts close to one subject.
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JOSHUA xxiv. 15.

But as for me and my house, we will serve the Lord.

וְאֶنְכִּי וּבֵיתִי נָעֹב אֶת־יְהוָה.

[DOCTRINE] I. WE ought to choose the Lord Jehovah to be the God we serve.

1. All acknowledge some God.
2. All serve the God they acknowledge,
 1. By fearing,
 2. Loving,
 3. Praying to, Him.
 4. Sacrificing to Him.
3. Man by nature knows neither,
 1. The God he ought to serve, *Acts xvii. 23.*
 2. Nor the service we ought to give Him.

4. Hence most err in religion.
5. All err that do not serve the Lord Jehovah. Because,
 1. He made us.
 2. Maintains us.
 3. Purchased us, *1 Cor. vi. 20.*

USE 1. Reproof.

1. To such as serve Satan.
2. The World.
3. Themselves.
4. Their sins and lusts (*φιλάργονοι*, *2 Tim. iii. 4.*) *Tit. iii. 3.*

USE 2. Serve God.

DOCTRINE II. We should will and choose the service of God before all other things.

1. What is it to serve God?

It implies our employment,

1. Of soul,
2. Of body, to His glory.
1. Our souls.
 1. By admiring,
 2. By fearing,
 3. By desiring,
 4. By loving,
 5. By trusting on Him.

2. Our bodies.

1. In praising,
2. Acting for, Him.

2. How should we will this service?

1. So as to prefer it,
2. Desire it,
3. Endeavour after it, more than all things.
4. Continuing always in it to the utmost of our power.

3. Why should we will the service of God so?

1. It is our duty.
2. Our happiness.
 1. Our pleasure.
 2. Our safety.
 3. Our honour.
 4. Our profit.
 5. Our satisfaction.

USE. Serve God above all things.

DOCTRINE III. We should endeavour that our families should also serve God.

1. By giving them a good example.
2. Good instructions.

USE. Look to your families. Consider God will call you to an account.

1 SAMUEL ii. 30.

And they that despise me shall be lightly esteemed.

THEY that despise GOD are despicable in themselves.

I. What is it to despise God?

1. To extol any thing above Him in our judgments.
2. To prefer any thing before Him in our affections.

II. How are they despicable or contemptible?

If you consider,

1. What contemptible names they are called by.
1. Fools, *Prov.* xiv. 9; xxviii. 26. *Eccl.* v. 4.
2. Slaves.

1. To sin, *Rom.* vi. 17. 2 *Pet.* ii. 19.
2. Satan, 2 *Tim.* ii. 26.

גְּבָרִים רַשִׁיעֵי אֶתְנָא. 1 *Sam.* ii. 12. *Targ.*
Syr. حَمَدَ عَوْلَى, 2 *Chron.* xiii. 7. *qs.*
absque jugo, rather בְּלִי יְעָל, *absque utilitate*, *nihili*,
inutilis.

3. Children of the devil, 1 *John* iii. 8; *John* viii. 44.
2. What contemptible things they are compared to. Reprobate silver, *Jer.* vi. 30. Smoke, *Ps.* xxxvii. 20. Stubble, *Ps.* lxxxiii. 13. A barren heath, *Jer.* xvii. 6. Dust, *Ps.* i. 4. Dogs, *Ps.* xxii. 16. Hogs, *Matt.* vii. 6.
3. What contemptible businesses they are employed about; in sin, the devil's drudgery.

4. What contemptible pleasures they are delighted in; no other than the pleasures of sense, which the beasts enjoy as well as man.

*Nos aper auditu præcellit, aranea tactu,
Vultur odoratu, lynx visu, simia gustu.*

5. What contemptible things they are put off with; the things of this world, *Ps. xvii. 14.*

USE.

1. Examination. It behoves us to try, and know whether we be despisers of God or no. They despise God who
 1. Despise His Son, *Luke x. 16.*
 2. His word, *Isa. v. 24.*
 1. His commands, *Lev. xxvi. 15. Amos ii. 4. 2 Sam. xii. 9, 10.*
 2. His promises.
 3. His threatenings.
 3. His works, *Isa. v. 12. Ps. xxviii. 5.*
 4. His ordinances.
 5. His ministers, *Luke x. 16.*
 6. His magistrates, *2 Pet. ii. 10. Jude 8.*
 7. His mercies, *Rom. ii. 4.*
 8. His judgments, *Job v. 17. Heb. xii. 5.*
 9. His saints, *2 Tim. iii. 3.*
 10. His favour.
 11. His Spirit.
 12. His vicegerent, conscience.

2 SAMUEL xxiv. 14.

Let us fall now into the hand of the Lord.

- I. THE hand of the Lord is in a peculiar manner seen in the sickness.

Or, it is the hand of the Lord, and the sword of the Lord, *1 Chron. xxi. 12;* and hand, *Ex. ix. 3.*

1. Neg. Not as if it always came immediately from God, for
He useth secondary,
1. Supernatural causes.
 1. Good angels, ver. 15, 16. 2 *Chron.* xxxii. 21.
 2. Bad, *Job* ii. 7, 8.
2. Natural.
2. Pos. But still it is in a peculiar manner from God.
Ecce digitus Dei.

As appears,

1. In the beginning from such various or no causes.
2. The poisonous qualities of all sorts.
3. Its contagion, one not another; sometimes rich, sometimes poor.
4. Effects, it takes away so many.
Athens [*Thuc.* ii. 47, 54], [In the time of] Vespasian [upwards of] 10,000 daily.—*Euseb.* [*Chronic. apud Hieron.* tom. viii. p. 681.]

5. Its attendants.

II. Why does God send it? For sin.

1. The pride of superiors, 2 *Sam.* xxiv.
2. Injustice and oppression, as in Egypt.
3. Contempt of the word, *Ezek.* v. 11, 12.

USE. What must we do?

1. Preservatives.
 1. Common.
 1. Repentance.
 2. Faith.
 3. A resignation of our wills to God's.
 4. A serious consideration of the mercy of God in all judgments.
 5. Live above the fear of death.
 2. Special.
 1. In the morning.
 1. Prayer.
 2. Reading the word, *Ps.* xxxi. 19; xci.
 3. Renewed acts of faith in Christ.
 2. All day.
 1. Trust in God's promises, *Ps.* xi. *Rom.* viii.
 2. Frequent ejaculations.
 2. Cure of infected.

1. Look up to the Author.
 2. Acknowledge His justice and thy sins.
 3. Lay hold on Christ and the promises.
 4. Think much on the power and mercy of God.
 5. Submit to His will and pleasure.
 6. Strengthen yourselves with the thoughts of the sting of death taken out by Christ.
-

1 KINGS viii. 37, 38, 39.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be: what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear Thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest (for thou, even thou only, knowest the hearts of all the children of men).

HERE are,

1. Some things supposed.
2. Desired.
1. Supposed.
 1. That a land may lie under great judgments from God; and that, 2 Chron. vii. 13.
 1. In mercy to some of the land.
 2. In anger against others.
 2. That at such a time the people pray, ver. 38.
 1. That God would sanctify,
 2. And then remove, them.

3. That they that do thus pray, first know the plague of their own hearts.

Where consider,

- I. What are we to understand by the plague of our own hearts?

Sin, which is like the plague,

1. In its cause. Sin, as the plague, proceeds from corruption.

2. Its infection, *Gal. v. 9.*

3. Its prevalency: it is epidemical.

4. Its power in turning other diseases into itself: so sin makes all actions sin, *Prov. xv. 8; xxi. 4, 27. Isa. lxvi. 3.*

5. Its sad effects.

1. The plague distempers the whole body, sin the soul, *Isa. i. 5, 6.*

2. The plague flies up into the head, and sin makes mad, *Jer. l. 38.*

3. The plague usually kills the body, and sin the soul.

6. Its manner of prevention.

1. By purges or cathartics, *Ps. li. 2, 7.*

2. By antidotes.

Antidotes against sin.

1. Prayer each morning.

2. Carrying the fear of God about with us all day, *Prov. xvi. 6; xxiii. 17.*

7. Its manner of cure.

1. By sweats; sin by repentance.

2. Cordials; sin by faith.

- II. How should we know this plague of our hearts?

1. So as to be sensible of it.

2. Acknowledge,

3. Be sorry for, it.

4. Make use of all means to prevent it.

1. Apply yourselves to Christ the physician, *Luke v. 31, 32.*

2. Use His remedies, faith and repentance.

1 CHRONICLES xxviii. 9.

And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

I. HE that would serve God uprightly must first endeavour to know Him perfectly;

Or, a right knowledge of God is necessary to our performance of right service to Him.

1. What of God should we know?

1. His existence, *Heb.* xi. 6.

2. His essence, *Ex.* iii. 14.

3. His Persons, *1 John* v.7. *Matt.* xxviii.19: the Father; Christ, the Son, Redeemer, God-man; the Holy Ghost, the Sanctifier.

4. His attributes.

5. His works, of creation, of providence.

6. His word: wherein,

1. Fundamental truths.

2. Divine precepts.

3. Precious promises.

4. Dreadful threatenings.

2. How should we know this God?

1. Clearly.

2. Distinctly.

3. Practically.

4. Experimentally.

3. Why should we know Him in order to our serving Him? Because, unless we know Him,

1. We can not serve Him.

2. We will not serve Him.

3. We must not serve Him.

1. We would not serve Him if we could.
2. We could not serve Him if we would, *Heb.* xi. 6.
3. We ought not to serve Him, though we both could and would, *Prov.* xv. 8; xxi. 4, 27.

USE I. REPROOF.

1. Such as do not know Him.
2. Such as do not desire to know Him, *Job* xxi. 14.
3. Such as do not only not desire to know Him, but desire not to know Him.
4. Such as do pretend to desire, but do not endeavour to know Him.

II. EXHORTATION.

1. Labour to know Him, and to frequent the means to know Him.
2. Teach Him to your children and servants.
3. Never give over learning to *know* Him, till you can serve Him with a perfect heart and willing mind.

II. It is a Christian's duty not only to *know* God, but to serve Him with a perfect heart and willing mind,
בְּלֹב שָׁלָם וּבְנַפְשׁ חֲפֵץ

1. What is here meant by serving Him?
 1. Our doing His work, what He commands.
 2. Our therefore doing it because He has commanded it, *Eph.* vi. 5, 6.
2. What by serving Him with a perfect heart? *Eccles.* ix. 10.
 1. The utmost of our strength.
 2. The constancy of our endeavours, always at His work.
 3. The integrity of our intentions in His service.
3. What by a willing mind?
 1. A desire of it, 2 *Chron.* xv. 15. *Isa.* xxvi. 8.
 2. A love to it, *Deut.* xi. 13, 22.
 3. A delight in it, *Ps.* xl. 8; cxix. 16.
4. Why should we serve Him so?
 1. Why serve Him?
 1. Because we are His servants.
 1. By creation.
 2. By redemption, 1 *Cor.* vi. 20.
 3. By covenant, *Heb.* viii. 10.

2. We feed daily upon Him.
3. We only manage those talents He hath entrusted us with, *Luke* xix. 13.
2. Why with a perfect heart and willing mind?
 1. Because He minds the heart more than the act; and,
 2. He accounts all other service as no service, *Isa.* i. 11; lxvi. 3. *Jer.* vi. 20.
 3. As disservice to Him, *Prov.* xxviii. 9.

USE I. INFORMATION. Hence I note,

1. The infinite mercy of God in Christ.
2. The great difficulty of godliness and Christianity.
3. The high dignity of godly Christians.

II. EXHORTATION. Who will be God's servants? Consider,

1. Who it is you should serve.
2. What service He expects, even perfect, free, and true.
3. What wages He proffers.

2 CHRONICLES XXXV. 25.

And Jeremiah lamented for Josiah, &c.

STATED feasts, Easter, Pentecost, Tabernacles, the New Moon, *Num.* xxviii. 11. The first day of the civil year, or Tisri, *Num.* xxix. 1. *Lev.* xxiii. 24. The Feast of Trumpets.

Fasts appointed by God Himself,

Jejunium a Deo injunctum, Lev. xvi.

By men, *Zech.* viii. 19, the fourth month when the city was broken up, *Jer.* xxxix. 2; lii. 6, 7; the fifth, when the city was overthrown, *2 Kings* xxv. *Jer.* lii. 12; and the temple burnt, *Zech.* vii. 3; the seventh, when Gedaliah was slain, *2 Kings* xxv. 22-26. *Zech.* vii. 5. *Jer.* xli. 1; the tenth, or Tebeth, when the city began to be besieged, *2 Kings* xxv. 1. *Jer.* lii. 4.

Besides these public, there are some private fasts twice a week, *Luke xviii. 12*: Thursdays, when Moses went up to Mount Sinai; and Mondays, when he came down. This they pretend was ordained by Ezra, or in his time.

The fast of the fourth month (Ecclesiastical), Tammuz, about our June, on the seventeenth day, because the daily sacrifice ceased on this day, the law burnt, an idol set up in the temple, and the city broken up.

The fast of the fifth month, on the ninth day, about our July, because the temple was this day burnt; wherefore they then read *Job* and the *Lamentations*.

The fast of the seventh month, Tisri, on the third day, about our September, because Gedaliah was then slain, and his death was the cause of many evils.

The fast of the tenth month, on the tenth day of the month, about our December, for the city besieged.

Festum Encæniorum celebratum fuit die 25 Casleu, sive Noverbris, ob templum et altare tunc dedicatum, a Juda Macchabæo, 1 Mac. iv. 59. John x. 22.

Festum Purim celebratur die 14 et 15 mensis Adar, sive Februarii nostri, quoniam Judei per totam Assueri ditionem istis diebus a conspiratione Hamanis liberati sunt, et de inimicis suis ulti, et luctus in gaudium conversus est.

Threni Jeremiæ de Josia, Lam. iv. 20. Vide 2 Reg. xxii. 20.

Imminentes ecclesiæ regnique totius miserius tanquam præsentes pathetiæ deplorans ad cædem Josiæ, ut futurorum omnium calamitatum primordium, ita digitum intendit.—Usher. [Annal. p. 117.]

One or more fasts in every month observed by the Jews, in the whole year, 25.

For Moses, Aaron, his sons, Joshua, Eli and his two sons, and the ark taken. Samuel, &c.

They keep the Feast of Trumpets the first day of the civil year, or the month of Tisri, to thank God for His mercies the year past, and use rams' horns in memory of the ram offered up instead of Isaac.

Josiah 4104. Ezra 4260. [Anno Period. Jul.]

EZRA ix. 13, 14.

And after all that is come upon us for our evil deeds, and for our great trespass, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break Thy commandments, and join in affinity with the people of these abominations? wouldest not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping?

I. IT is for our sins that judgments are laid upon us.

1. What judgments? The effects of God's wrath for sin.
2. The reason.
 1. God never punisheth but justly.
 2. Justice requires that sin only should be punished,
Isa. lix. 2.

USE.

1. See the fountain of all your miseries.
2. Repent, which is your only cure.
3. Hate sin.

II. Our punishments are less than our iniquities deserve.

Considering,

1. The deformity of sin.
 1. It transgresses so good a law.
 2. Defiles so precious a soul.
 3. Displeases so gracious a God.
2. The greatness of our sins,
 1. Against knowledge, *John iii. 19.*
 2. Against conscience, *Rom. ii. 15.*
 3. Against the reproofs of the word.
3. By comparing what we suffer with what we deserve.
 1. We deserve universal, suffer but partial,
 2. We deserve spiritual, suffer but bodily,
 3. We deserve continued, suffer but transient,
 4. We deserve eternal, suffer but temporal, judgments.

USE.

1. Murmur not at what you suffer, *Lam.* iii. 39.
 2. Admire God's mercy, that you suffer no more.
 3. Let this His grace lead you to repentance.
-

JOB xiv. 14.

All the days of my appointed time will I wait, till my change come.

OF all mankind that ever lived in former ages, there is now not one alive upon earth.

And of all that are now alive, it is not long but every one will be carried into another world ; and that either a world of happiness or else of misery, according to their carriage and deportment here.

1. Of happiness for the good.

2. Of misery for the bad, *Matt.* xxv. 46.

And nothing being more certain, than that all mankind when they go hence are immediately conveyed into one of those places, and by consequence that you and I shall ere long be either in heaven or hell, as certainly as we are now here, it must needs behove us very much to be often thinking upon and preparing for our departure hence ; and that not only when we have spectacles of our mortality lying plain before us, but all our lives long, as we see here Job did : *All the days, &c.*

From which words we may observe,

I. The *time* of our abode upon earth is appointed by God Himself, *Job* vii. 1; xiv. 5. *Matt.* x. 29.

II. Death is a *change*, עָרֵבּוֹת חַלִּיפהִי. So it is called too, *1 Cor.* xv. 51, 52, because of the many changes it brings upon us.

1. We shall then change our place, going from earth either to heaven or hell, places of a quite different nature from that we are now in.

2. Our company. Here we keep company only with men; but there with angels, either bad or good.
1. They that go to hell shall have no other society but that of the devil and his fiends, *Matt. xxv. 41.*
2. They in heaven shall enjoy the blessed company,
 1. Of glorified saints and angels, *Heb. xii. 23.*
 2. Of Christ, *John xvii. 24.*
 3. Of God Himself, *1 Cor. xiii. 12.*
3. Our employments. Here we are generally employed about nothing but the toys and trifles of this lower world; but there,
 1. Some will be employed in remembering their former sins, in beholding God as angry with them, and in bewailing their former miscarriages and follies in provoking God, and destroying themselves.
 2. Others will be employed in admiring, praising, and adoring the eternal God, the chiefest of all goods, *Rev. iv. 10; v. 11, 12; xi. 16, 17.*
4. Our opinions,
 1. Concerning the world.
 2. Concerning sin.
 3. Concerning God and Christ, and the ways of holiness and religion.
5. Our conditions. The poor in time may be rich to eternity, and they poor to eternity who were rich in time.

III. We are always to *wait* for the time when our change shall come.

1. Patiently, *Job iii. 20, 21, 22;* so as not to hasten it ourselves, but to wait God's leisure till He shall see good to call us, *Job xiv. 15.*
2. To be always looking for it, and expecting our summons to depart hence into the other world, *Amos vi. 3. Jam. iv. 13, 14, 15.* This is the reason that, though God hath determined our days, yet He hath not acquainted us when they will be expired, that so we may be in daily expectation of it, *Mark xiii. 33, 34, 36.*
3. So as to prepare yourselves for it, that you may not be surprised, but may be ready to go whenever you are called, *Luke xii. 40.*

As considering,

1. As death leaves you, judgment will find you, *Heb.* ix. 27. *Eccles.* xii. 7.
2. God will then judge you according to your actions here, either to heaven or hell, 2 *Cor.* v. 10. *Matt.* xxv. 34, 41.

To prepare yourselves aright for your great change,

1. Repent of all your sins: unless you turn from worse to better while you live, be sure you will turn from bad to worse when you die, *Luke* xiii. 3.

Repent,

1. Cordially, *Joel* ii. 12, 13.
2. Universally.
3. Constantly.
2. Believe in Jesus Christ, *Acts* xvi. 31, trusting only upon Him for pardon and acceptance.
 1. His death.
 2. His Spirit.
 3. His intercession, 1 *John* ii. 1.
3. Walk in newness of life.

Making,

1. Religion your business, *Acts* x. 38.
2. God's glory your end in all you do, 1 *Cor.* x. 31.

JOB xix. 25.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, &c.

NUMBERS xxiv. 17.

- I. *I know*, that is, certainly believe, 2 *Tim.* i. 12. The Heathens had knowledge of God, *Rom.* i. 21. *Acts* xvii. 23; and of Christ, *Acts* x.
- II. *Redeemer*, גָּאֵל. So *Isa.* lix. 20, *Aben Ezra* and *Kimchi*, זה המשיח, *Ruth*, iii. 12, וְנִמְצֵא אֱנוֹנוֹי קָרֹב מִפְנֵי

1. Christ became our near kinsman by becoming man, *Heb.* ii. 16; hence called the second man, *1 Cor.* xv. 47; hence our brother, *Heb.* ii. 11.

2. Hence the right of our redemption was in Him: From sin and misery He redeemed us.

1. From misery, by undergoing it for us, *1 John* ii. 1, 2. He being of our blood, *Eph.* i. 7.

2. From sin, by subduing it in us, *Acts* iii. 26.

III. My Redeemer. We must believe He died for us particularly, *Isa.* liii. 5, 6. *John* xx. 28.

IV. Liveth, *John* i. 1; viii. 58.

1. Really as God.

2. Effectually as Redeemer.

V. And that He shall stand at the latter day upon the earth.

Intimating,

1. Either His first coming, *1 John* ii. 28.

2. Or His second, *Acts* i. 11.

VI. And though after my skin, &c.

Quid hac prophetia manifestius? Nullus tam aperte post Christum, quam iste ante Christum de resurrectione loquitur.—Hieron. [Liber contra Joan. Jerosol. tom. ii. p. 438, A.]

1. We shall all rise again; as appears,

1. From Scripture, *1 Cor.* xv. 52.

2. From reason.

2. Appear before the judgment-seat of Christ, *2 Cor.* v. 10.

3. Hence in *our flesh we shall see God.*

USES.

1. Oft think of judgment.

2. Prepare yourselves for it.

1. By repentance.

2. By fasts.

3. By good works.

3. Live like those that must see God with comfort.

JOB xlii. 5, 6.

I have heard of Thee by the hearing of the ear : but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes.

SUCH as see God should abhor themselves, and repent in dust and ashes.

I. What is it to see God?

1. Negatively,

1. Not with the eye.
2. Not the infinite nature of God.

2. Positively,

1. With the eye of the soul.

1. Of knowledge.
2. Of faith.

2. The works of God and effects of His attributes, *Ex.* xxxiii. 22, 23.

1. His wisdom.
2. His power.
3. His justice.
4. His anger.
5. His mercy.

II. How should we abhor ourselves? סָבַבָּשׁ.

1. So as to be ashamed of ourselves.

2. So as to contemn and despise ourselves, *Isa.* vi. 5.

III. What for?

1. Because we are such polluted creatures,

1. In our understandings.
2. In our wills.
3. In our affections.

2. Because we have led such polluted lives, *Job* xv. 14, 15, 16.

IV. How should we repent? עַל־עַפְרֹת וְאַפְרֹת.

1. So as to be convinced of,
2. Humbled for,

3. Resolved against,
4. Converted from, our sins.

USE. Repent.

1. No people have seen more of God.
 2. No people have sinned more against Him.
 3. No people have been oftener called upon to repent.
-

JOB xlii. 5, 6.

I have heard of Thee by the hearing of the ear, &c.

THE right knowledge of God is a sovereign antidote against the wilful commission of sin.

I. What is a right knowledge of God?

1. Distinct, not confused, *Acts xvii. 23.*
2. Scriptural, not mere natural, *2 Tim. iii. 17.*
3. Experimental, not historical, *1 Sam. xvii. 36, 37.*
4. Practical, not notional, *Rom. i. 21.*
5. Actual, not habitual.

II. What is wilful commission of sin? It implies,

1. The consent of the will to it.
2. The delight of the soul in it.

III. What is it to be a sovereign antidote?

1. It expels the thoughts of it from the heart.
2. It keeps the acts of it from the life.

IV. How is the knowledge such an antidote?

1. In general.

1. The knowledge, *Heb. iv. 14. Ps. cxxxix.*
2. The righteousness, *Ps. xcvi. 13.*
3. The love of God is an antidote against all sin. 

2. In particular.

1. The sins of our judgments are cured by the knowledge of God, who is Truth, *Deut. xxxii. 4.*
2. The sins of our wills by God, who is Goodness, *Matt. xix. 17.*

3. Our affections especially desire,
 1. Of pleasures, voluptuousness.
 2. Of honours, ambition.
 3. Of riches, covetousness.

USE.

1. Inference. How few know God ?
2. Conviction. They that know God will,
 1. Love Him.
 2. Fear Him, *Prov.* xxiii. 17.
 3. Admire Him.
 4. Trust on Him, *Ps.* ix. 10.
 5. Rejoice in Him.
 6. Be obedient to Him.
3. Exhortation. To labour to know God.

1. MOTIVES.

1. It is the foundation of all religion, 2 *Pet.* iii. 18. *Isa.* xi. 9. *Rom.* x. 2.
2. The ground of all comfort.
3. It will bring heaven to a man now, *John* xvii. 3.
4. That will bring a man to heaven hereafter.

2. HINDRANCES.

1. The natural blindness of our minds, 1 *Cor.* ii. 14.
2. Perverseness of our wills, *Job* xxi. 14.
3. Conceit of ourselves.
4. The cares of the world, *Mark* iv. 19. *Luke* viii. 14.
5. The love of pleasures.
6. The deceitfulness of sin, darling sins.

3. MEANS.

1. Prayer, *Jam.* i. 5.
2. Meditation.
3. Studying the Scriptures, *John* v. 39.
4. Frequenting the ordinances, *Rom.* x. 17.

PSALM ii. 10, 11.

Be wise now therefore, O ye kings : be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling (or reverence).

JOHN v. 22, 23 ; xii. 44, 45 ; xv. 23.

I. What is it properly to serve the *Lord*?

In general.

Ex. xx. 5. Matt. iv. 10. Col. iii. 24.

To promote His glory, *Prov. xvi. 4.*

The glory of His wisdom, power, and goodness, in the creation and government of the world.

The glory of His grace and truth in the redemption of mankind, *John i. 17.* Shewing, that we believe all that He hath said, and are as certain of it as what we daily see.

II. How are מְלָכִים to serve the *Lord*?

1. In their private capacities.

2. As they are concerned in making laws.

1. יהָנָה is the Supreme Lawgiver over the world ; His word is the law, *Ps. l. 12 ; xcvii. 1, 5. Deut. x. 14. Isa. xxxiii. 22. Jam. iv. 12.*

2. He hath given laws to all things that are ; by His word, *Ps. cxlviii. 6.*

3. He hath given laws to all mankind, particularly in His word ; such as are suitable to their nature, and most conducive to His honour.

These were first written on men's hearts.

These were published by Himself.

Explained by His Spirit in the Prophets.

Recorded in the Holy Scriptures.

4. He hath given liberty and power to every particular nation, as well as Church, to make by-laws for the better government of itself.

He Himself made such for His own people ; but they were only local and temporary.

5. These, if repugnant to the common laws of the world made by God, are null, otherwise obligatory, *Luke* xii. 14.

Bad laws, though made to a good end, can never do good.

These things premised, that they who are consulted or concerned in making laws may serve God in it, they must,

1. Make that their chief end, and accordingly aim at it.
2. Advise such laws as may best keep up the knowledge and service of God in the land, and to promote His honour.
3. For that purpose, they must take special care that the laws be agreeable, or at least not repugnant, to the laws of God.

Hereby they own His authority, and are sure to do nothing to His dishonour.

For this purpose, the Convocation is of great use; and the Bishops in the House of Lords, *Mal.* ii. 7.

4. That they may serve God in it, they must enforce His laws with civil sanctions, as the Church doth it with ecclesiastical: this makes a national Church.

What a glorious kingdom would this be, if all the laws were observed! Especially such as concern religion.

Rom. xvi. 17, 18.

III. How are the שָׁפְטִים, who execute the laws, to serve God as such?

1. By keeping His laws themselves, and so setting others an example how to do it.
2. By punishing those that break them, *Rom.* xiii. 3, 4. *1 Sam.* iii. 13.
3. By encouraging those that keep them.

תְּפִלָּה. And now, because He is so mighty, *ver.* 8, 9, therefore it is the wisdom of every kingdom to serve the Lord, and kiss the Son, *Jer.* xiii. 7, 8, 9, 10. *1 Sam.* ii. 30. *John* xii. 26.

PSALM vii. 11.

God is angry with the wicked every day.

WHAT is it for God to be *angry*?

1. Negatively. It is not any passion.
2. Positively. It denotes,
 1. His purpose to punish sin, *John* iii. 36. *Rom.* i. 18, 19.
 2. His threatening punishments, *Hos.* xi. 9.
 3. The punishment is the effect of His anger, *Rom.* ii. 5. *Eph.* v. 6.

II. Who are these *wicked*?

1. Wicked actions.
2. Wicked persons, wicked in life and hearts.

III. Why is God angry at the wicked? Because wickedness is against,

1. His nature.
 2. His law.
- IV. How is He angry with them *every day*?
1. He is angry with them at all times.
 2. He is angry with them in all places.
 3. He is angry with them for all actions; as done,

1. From a wrong principle.
2. In a wrong manner.
 1. Inobedientially.
 2. Imprudently.
 3. Unbelievingly.
 4. Partially.

3. To a wrong end.

USE I. Inference.

1. It is lawful to be angry, *Eph.* iv. 26.
2. Sin is to be the only object of anger.
3. Many honourable persons are miserable.
4. The wicked are the most miserable.

USE II. Terror to the wicked, *Ps.* lxxvi. 7; xc. 7. For,

1. They have nothing but in anger, and so cursed.

2. They do nothing but displease God, and increase their misery, *Isa.* i. 12; lxvi. 1, 2, 3, 4.
3. They live in a continual hell here.
4. They are in continual danger of hell hereafter, *Mark* ix. 44.

USE III. Examine whether we be wicked. Signs.

1. Ignorance.
2. Impenitency.
3. Constant delight in sin.
4. Insensibleness of our own imperfections.
5. Unbelief, *John* xv. 5.

USE IV. Exhortation.

1. Envy not the wicked's prosperity, *Prov.* xxiii. 17.
2. Tremble under God's anger, *Isa.* xxxiii. 14.
3. Labour to be righteous.
 1. By imputed,
 2. By inherent, righteousness.
 1. By self-examination, *Lam.* iii. 40.
 2. By prayer, *Jam.* i. 5.
 3. By hearing, *Rom.* x. 17.
4. Labour after an assurance that you are so, 2 *Pet.* i. 10.

PSALM X. 4.

The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

DOCTRINE I. It is a sin not to seek God.

1. What is it to seek Him?
 1. To desire Him, *Ps.* lxxiii. 25.
 2. To make use of all means to attain Him, as praying, reading, hearing, receiving the Sacrament.
2. What must we seek in God?
 1. His glory, 1 *Cor.* x. 31.
 2. His favour, *Ps.* xxx. 5; cxix. 58.

1. To pardon us.
2. To accept us, *Ps.* xix. 14.
3. His Spirit.
 1. To sanctify, . . .
 2. To comfort us, *John* xvi. 7. *Ps.* xciv. 19.
4. His presence.
 1. To protect us, *Isa.* xli. 10; xlivi. 1, 2.
 2. To direct us.
3. How must we seek Him ?
 1. With our whole heart, 1 *Chron.* xxii. 19.
 2. Early, *Isa.* lv. 6. *Hos.* v. 15.
 3. In the first place, *Matt.* vi. 33.
 4. Constantly, 1 *Chron.* xvi. 11.
4. How doth it appear to be a sin not to seek Him ?
 1. God commands us to seek Him, *Isa.* lv. 6. 1 *Chron.* xvi. 11.
 2. He complains of it, *Isa.* ix. 13.
 3. It is from pride that we do not.
 4. It is an undervaluing God.
5. How may we know whether we be guilty of it ?
All are guilty.
 1. That desire not God, *Job* xxi. 14.
 2. That desire any thing more than God.
 3. That do not make use of all means to find God.
 4. That seek for any thing more than God.

DOCTRINE II. It is a sin not to have God in our *thoughts*.

1. What is it to have God in our thoughts ? It implies,
 1. Our habitual knowing Him.
 2. Our actual meditating upon Him, *Ps.* lxviii. 6.
2. What is it in God we ought to think of?
 1. His properties ; as,
 1. His omnipresence, *Ps.* cxxxix.
 2. His wisdom and knowledge, *Eph.* iii. 10. *Heb.* iv. 13.
 3. His power, *Matt.* xix. 26.
 4. His truth, *Ps.* lxxxvi. 15.
 5. His goodness, *Ps.* cxix. 68. *Luke* xviii. 19.
 6. His mercy, *Ps.* lxxxvi. 15.
 7. His justice, *Ex.* xxxiv. 6.
 8. His fulness and all-sufficiency.

9. His eternity, *Rev.* i. 8.
10. His glory transcendent, *Ex.* xv. 11.
2. His word, *Ps.* i. 2; cxix. 148.
 1. The commands, *Ps.* cxix. 15, 78.
 2. The prohibitions, *1 John* ii. 15.
 3. The threatenings, *Isa.* i. 11, 12, 15. *Ps.* lxviii. 21.
 4. The promises.
 5. The examples, David, Peter, especially Christ, *Matt.* xi. 29. *Acts* x. 38.
 6. The Divine truths and assertions, *Prov.* xii. 26. *Matt.* xvi. 26. *Heb.* x. 31.
3. His works, *Ps.* lxxvii. 10, 11, 12; cxlii. 5.
 1. Creation, *Ps.* viii. 3, 4; cxxxix. 14.
 2. Providence.
 3. Redemption.
 4. Judgment.

Promises to them that seek the Lord.

1. To want no good thing, *Ps.* xxxiv. 10.
2. To live, *Amos* v. 6.
3. To turn every thing to good, *Rom.* viii. 28.
4. To pardon our sins for His own sake, *Isa.* xlivi. 25.
5. To save us through Christ, *John* iii. 16. *Matt.* xi. 28. *Acts* xvi. 31.
3. How must we think of God?
 1. With fear and reverence.
 2. With love and affection.
 3. With joy and delight, *Ps.* civ. 34; cxxxix. 17.
 4. With desire and longing.
 5. Constantly, *Ps.* xvi. 8; cxix. 97.
4. How appears it to be a sin not to think of God?
 1. It is God's command, *Josh.* i. 8. *Tim.* iv. 15.
 2. God sets it here as a mark of a wicked man, that *God is not in all his thoughts.*
 3. God punisheth it, *Ps.* ix. 17.
 4. It is the occasion of most other sins.
5. How may we know whether we think aright of Him?
 1. By our fear of Him.
 2. By our trusting on Him.
 3. By our obedience to Him.

6. MOTIVES.

1. You can think of other things.
 2. God thinks upon you.
 3. It is our privilege as well as duty.
 4. It is a great sin not to think of Him.
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PSALM XVI. 9.

My flesh also shall rest in hope.

THESE words were primarily intended of Christ's resurrection,
Acts ii. 25, 31.

But they may very well be applied also to the resurrection
of every true Christian; for his *flesh also shall rest in
hope.*

1. What ground have we to hope for the resurrection of
our flesh in general?
2. What ground hath a true Christian to hope for a joyful
resurrection? Because he will be sure to rise incor-
ruptible, *1 Cor. xv. 52.*
3. What must we do that we may be able to say when we
die, That our *flesh shall rest in hope*, viz. of so joyful a
resurrection?
 1. Repent, *Luke xiii. 3.*
 2. Believe in Christ.
 1. For the pardon of those sins you have repented of,
Eph. i. 7.
 2. For grace to forsake sin for the future, and to obey
God, *John xv. 5. Philip. iv. 13.*
 3. For God's acceptance of what you do, *1 Pet. ii. 5.*
 4. To save and bring you to heaven, *Heb. vii. 25.*
Acts iv. 12.

PSALM xviii. 23.

I was also upright before Him, and I kept myself from mine iniquity.

DOCTRINE I. We should all endeavour to be *upright before God.* *Heb.* חֲמִים

1. Wherein doth our uprightness consist?
 1. In the integrity of our profession, 2 *Tim.* ii. 19; iii. 5. *Ezek.* xxxiii. 11, &c.
 2. The sincerity of our intentions; intending in all things sincerely,
 1. To please, 1 *Thess.* iv. 1.
 2. To glorify, God, 1 *Cor.* x. 31.
 3. The regularity of our affections.
 1. Love, *Cant.* i. 4.
 2. Hope, *Ps.* lxiv. 10.
 3. Fear, *Targ.* שלִים בְּדַחֲלָתָה. [*Ps.* xviii. 23.] *Prov.* xiv. 2.
 4. Joy, *Ps.* xxxii. 11.
 5. Desire, *Ps.* xlvi. 1; lxxiii. 25.
4. The equity of civil actions.
5. The piety of our whole life and conversation.

MOTIVES.

1. Herein consisteth our likeness to God, *Ps.* xxv. 8; xcii. 15.
2. It is pleasing to God, *Prov.* xi. 20.
3. Not only their persons, but performances, are acceptable to Him, *Prov.* xv. 8.
4. Consider the promises made by God to the upright.
 1. To bless them, *Ps.* cxii. 2.
 2. To give them good things, *Prov.* xxviii. 10.
 3. To withhold no good from them, *Ps.* xxxiv. 9, 10; lxxxiv. 11.
 4. He will shew them His salvation, *Ps.* l. 23.
 5. To dwell in His presence, *Ps.* cxl. 13.

II. We should also endeavour to keep ourselves from our iniquity.

1. What are we to understand by our iniquities, or how may any sin be termed ours?

1. God made man upright, *Eccles.* vii. 29.

2. Man made himself a sinner.

3. Hence he is naturally inclined to sin in general, more than to holiness, *Eccles.* viii. 11.

4. But there is some sin that every one of us is more particularly inclined to than others, *Heb.* xii. 1, arising either from,

1. Our complexion.

2. Calling.

3. Condition.

4. Or custom.

5. This sin that we are thus particularly inclined to we may well call our sin.

2. How may we know it?

1. That sin which thy thoughts run most upon, that is thy sin; as Ahab, 1 *Kings* xxi. 14.

2. That sin which thou intendest principally, and endeavourest most after.

3. That sin which God hath plagued thee for, and yet thou wilt not refrain from. Thus ambition was Pharaoh's sin.

4. That sin which thou hast oft prayed and resolved against, and yet art overtaken with.

5. That sin which thou dost not love should be preached against.

6. That sin that hinders thee most in holy duties is thy sin.

7. That sin which we are least sensible of is often the sin we are most inclined to.

III. USE. Not to allow any one sin thus to have dominion over us.

How canst thou say thou art gracious so long as sin is allowed?

1. This thy sin, if allowed in thee, is inconsistent with true grace.

1. In that sin and grace are directly contrary to one another, *2 Cor. vi. 14. Matt. vi. 24.*
2. In that true grace always spreads itself over the whole man, *1 Thess. v. 23.*
2. How canst thou say God is thy master, so long as thou sufferest sin to reign over thee?
3. This thy sin will be thy ruin, *Rom. vi. 23.*

IV. MEANS.

1. Labour to find it out.
 2. Confess it to God, *Ps. li.*
 3. Pray against it, *Ps. xix. 12, 13. 2 Cor. xii. 8, 9.*
 4. Avoid the occasions of it.
 5. Suppress the first thoughts and temptations to it.
 6. Apply the promises for the subduing it, *Jer. xxxi. 33.*
 7. Think frequently upon the account thou must ere long give for it.
 8. Attend constantly upon God's word, *Ps. cxix. 133.*
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PSALM XXVII. 1.

The Lord is my light and my salvation ; whom shall I fear ? The Lord is the strength of my life ; of whom shall I be afraid ?

EXPLANATION.

I. *The Lord.*

1. His name. There are three names of God, אֱלֹהִים, אֱלֹהָיִם, and יְהֹוָה, which is the essential Name of the chiefest good ; who, being the Being of all beings, is called אֱלֹהִים, the Being. אֱלֹהִים is translated God ; אֱלֹהָיִם the Lord in small letters ; יְהֹוָה the Lord in capital or great letters.
2. His nature, which is best known by the names Himself hath given Himself.

1. אָדָם from אָדָם, ‘basis,’ because He is the basis and foundation of all things, without whom the whole universe would fall down into nothing: אֲחֵיה אָשֶׁר אֲחֵיה אֲחֵיה and אֲחֵיה.
2. אֱלֹהִים, אֱלֹהָה, ‘the Being of all beings,’ not only the basis, but the very being of them, without whom nothing can be; which therefore implies Him to be the absolute perfection of all things, and that not only in the concrete, but the abstract. And so is the glory of all perfections.

3. אֱלֹהִים אֱלֹהִים from אֱלֹהָה, ‘to be worshipped.’ The other names speak what He is in Himself, this what He is or ought to be to us, even a God worshipped by us. And this is the only name that is attributed to God in the plural number, to shew that God is to be worshipped, not only in the unity of His essence but likewise in the Trinity of His persons.

II. *My light*, that which makes me to see, and that whereby I see; *illuminatio et lux mea et lumen*: *lux* in Himself, *lumen* to us.

III. *My salvation*; in the Syriac *تَّعْدِيد* ‘my redemption;’ in the Arabic, ‘my Saviour;’ but to translate it as the Chald. Syr. and our translation have it, My salvation, is more agreeable both to the original word עַשְׂיָה and the scope of the place; for God is not strictly our Saviour as יְהָנָה, but Θεάνθεωπος; as Θεάνθεωπος, our Saviour, as תְּהִנָּה, our salvation itself. Indeed, I have sometimes thought that the word עַשְׂיָה here should more properly have been translated safety than salvation, as it commonly signifies; because salvation properly denotes an act, and therefore not a fit attribute of a substance: but since considering it more seriously in my mind, I find that therefore because it is an act, it is the more competitive to God, who is *actus purissimus*; who is not only our light, but our illumination; not only our tower, but our protection; not only our guide, but our direction; and so not only our safeguard, but our salvation.

IV. *The strength of my life*, מַעֲזֵּבִי. Greek, ‘ταξιδιστής, ‘protector.’ The Arab. translates it, ‘the defender of

my life.' But מָעֹז denotes not the protector or defender, but the protection, defence, and strength of our life. And so God is not only He that gives strength unto our life, but Himself is the strength of our life.

- V. *Whom shall I fear? and of whom shall I be afraid?* מִתְפַּר אֲפֵךְ and מִתְפַּר אִירָא. The latter denotes more than the former,—a fear accompanied with grief, commotion, and affliction of spirit. Syr. *Commotus sum.*

OBS. I. The Lord Jehovah is a saint's light, salvation, and the strength of his life.

II. The consideration thereof should keep out all fear and trouble from our spirits.

1. The Lord Jehovah is a saint's light, *Mic.* vii. 8. *John* i. 9, &c.

1. A saint's light, compared to light.

1. Because without light we cannot see to do any business, *John* xv. 4, 5.

2. Without light we cannot see to go any whither.

3. We cannot enjoy comfort in any thing, *Ps.* iv. 6.

2. Our salvation, as the chiefest good; He is our salvation.

1. From the evil of sin.

2. From the evil of punishment.

3. The strength of our life. 1. Original, 2. Support,

3. Comfort of,

1. Our natural life.

2. Our spiritual life, from temptations, corruptions.

3. Our eternal life.

OBS. II. The consideration of God's being thus our light, our salvation, and the strength of our life, should keep us from being too sorrowful for any thing that hath [happened], and too fearful of any thing that may happen in the world.

1. From being too sorrowful, because, whatsoever hath happened, still God is the same to us that He was before, and so we have lost nothing though we have lost all things.

2. From being too fearful.

1. Do we fear going astray from God ? God Himself is our light.
2. Do we fear the evil of sin ? God is our salvation.
3. Do we fear the evil of punishment ? Still God is our salvation, who will save us from the evil of the punishment ; He both will and can save us.
4. Do we fear the evil of death ? He is the strength of our life natural.
5. Do we fear the evil of corruptions ? He is the strength of our life spiritual.
6. Do we fear the evil of hell ? He is the strength of our life eternal ?

USE.

1. Make Him thy light, salvation, and the strength of thy life. Then,
2. Be humbled under all the manifestations of this thy Father's and thy God's displeasure.
3. Endeavour to find out the true cause of it : what eminent sin hath gone before : what secret sin still remains : or what duty it is God points at that thou shouldst do.
4. Yet all this while still resolve to let go neither thy hold of God nor thy joy in Him. But,
5. Still live like one that hath God to be his light, &c.
 1. By placing thy affections on Him.
 2. By giving up thyself unto Him.

PSALM XXXVI. 1.

*The transgression of the wicked saith within my heart,
that there is no fear of God before his eyes.*

IT is a great sin not to fear God.

I. What is it to fear God? Fear, in Scripture,

1. Is taken for the object feared, *Gen. xxxi. 42*, וּבְרָהִיל, לֵיהּ יִצְחָק, and by Him whom Isaac feared, *ver. 53*.
—*Berachil* לֵיהּ אֲבוֹהִי יִצְחָק.—*Targ. Onkel.*

Τουτέστι τὸν θεὸν οὗ τὸν φόβον ἐν τῇ ψυχῇ περίεφερεν.—*Theodoret.* [Quæst. xci. in *Gen.* tom. i. p. 65.]

2. The law of God.
3. For the whole duty of man, *Eccles. xii. 13. Job i. 8.*
So always in Syriac, as for εὐσεβεία, Ἰστά ΔΔω, *1 Tim. ii. 2.* "Ἐχούτες μόρφωσιν εὐσεβείας, *2 Tim. iii. 5.*"
4. Particularly for the affection or passion of fear placed upon God as its only object.

II. What is it in God we should fear?

1. His greatness and glory, *Gen xxviii. 16, 17.*
2. His justice and equity.
3. His goodness and mercy.
4. Wisdom and knowledge.
5. Power and Omnipotence.
6. His anger.
7. His life and eternity.

III. How should we fear Him?

Οὐ πᾶς φόβος ἀγαθὸν ἔστι καὶ σωτήριον.—*Basil.* [Hom. in *Ps. xxxiii.* tom. i. p. 151, B.]

1. Negatively.
 1. Not so as to run from Him, *Ex. xx. 18, 19. Gen. iii. 8, 10. Rev. vi. 16.*
 2. Not only punishment, *Jam. ii. 19.*
Whether is it a sin to fear God for His punishments?
1. It is a sin to fear only punishment..

2. To fear the punishment so as to look principally for misery.
 3. To fear punishment in the second place, and therefore only because it will separate us from the presence and love of God, is commendable, especially that it makes us walk more circumspectly before Him, *Heb.* xii. 28, 29. *Matt.* x. 28, 29.
2. Positively. We are to fear God,
1. So as to fear nothing in comparison with Him, *Matt.* x. 28.
 2. So as not willingly to do any thing that may displease Him, *Prov.* viii. 13; xvi. 6.
Aliud est timere quia peccaveris, aliud timere ne pecces.
—*Ambros.*
Est timor ne patiaris pœnam, est alius timor ne amittas justitiam.—*Aug.*
Kαὶ τούτῳ τῷ φόβῳ παιδευόμενος, οἷοντι χαλινῷ τινι ἀνάποτε τὴν ψυχὴν ἀπὸ τῆς πρὸς τὰ φαῦλα ἐπιθυμίας.—*Basil.*
[*Hom. in Ps.* xxxiii. tom. i. p. 151, E.]
 3. So as still to love Him, *Deut.* x. 12. It is true, perfect love casteth out a slavish fear, *1 John* iv. 18.
- Illa de timore quo timet anima ne damnetur, illa* (David, *Ps.* xix. 9) *de timore quo timet anima ne deseratur.*—*Aug.* [in *Ep. Joh.* v. Tract. ix. c. 8, tom. iii. p. 2, p. 891, A.]
4. So as still to hope, *Ps.* xxxi. 19; lvi. 3; cxv. 11.
 5. To delight in His commandments, *Ps.* cxii. 1.
 6. Constantly, *Prov.* xxiii. 17. *Deut.* xiv. 23.

IV. How does it appear to be a great sin?

1. It is a sin, *Prov.* xxiii. 17. *Deut.* vi. 13. *Lev.* xix. 14; xxv. 17. *Eccles.* xii. 13. *Matt.* x. 28.
2. That it is a great sin,
 1. Because it is so highly dishonourable to God, *Rev.* xiv. 7.
 2. Because it occasions other sins, *Prov.* xvi. 6.

Αἴτιον δὲ τῆς τοιαύτης ἀναλγησίας τὸ μὴ δεδίεναι τὸν πάντα ἐφορῶντα δεσπότην.—*Theodoret.* [in *Ps.* xxxv. 2, tom. i. p. 531.]

V. Who are guilty of this sin?

1. Generally, all that live in any known sin.
2. Particularly.
 1. Such as never think of God.
 2. Such as take His name in vain, *Deut.* xxviii. 58.
 3. Such as do not choose the greatest suffering before the least sin.
 4. Such as endeavour to please others or themselves more than God.
 5. Such as do not endeavour to be reconciled to Him.
 6. Such as hate not secret as well as open sins.

VI. MOTIVES.

1. He is the all-glorious Jehovah.
2. Our King, *Ps.* xcix. 1. *Jer.* x. 7.
3. Our Maker, *Mal.* i. 6.
4. Our Preserver and Governor, *Isa.* xxv. 1, 2, 3.
5. We lie at His mercy.
6. The less we fear Him, the more cause we have to fear Him.
7. Fear Him, and ye need fear nothing else.
8. Unless you fear Him in time you must fear Him to eternity, *Rev.* vi. 15, 16.
9. The fear of the Lord is the beginning of wisdom, *Ps.* cxi. 10. *Job* xxviii. 28.
10. God Himself sets much by them that fear Him.
 1. So as to reveal His secrets to them, *Ps.* xxv. 14.
 2. Dwells with them, *Isa.* lxvi. 2.
 3. He hath laid up great goodness for them, *Ps.* xxxi. 19.
 4. He pitied them, *Ps.* ciii. 13, 17.
 5. He delighteth in them, *Ps.* cxlvii. 11.
11. Consider the promises made to them.
 1. They shall want no good thing, *Ps.* xxxiv. 9, 10.
 2. It shall still be well with them, *Eccles.* viii. 12.
 3. Fulfil their desire, *Ps.* cxlv. 19.
 4. God will remember them when He makes up His jewels, *Mal.* iii. 16, 17. They are His סְגִלָּה.
12. They therefore are blessed that fear Him, *Prov.* xxviii.
 14. *Ps.* cxii. 1; cxlviii. 1.

PSALM XXXIX. 7, 8.

*And now, Lord, what wait I for? my hope is in Thee.
Deliver me from all my transgressions: make me not
the reproach of the foolish.*

HERE are two things in the former part of this Psalm necessary to our preparations for another world.

1. Steadfast resolutions to watch over all our ways, especially the tongue, ver. 1; which he performed, ver. 2: which occasioned,
2. Pious meditations upon,

1. The shortness of this life, ver. 4, 5,
2. The vanity, ver. 5, 6,
3. The uncertainty, ver. 6.

From whence he infers, *And now, Lord, &c.*

We shall consider the words,

I. In general, as uttered by David in the person of any good and pious man.

1. *And now, seeing this life is so short, so vain, so uncertain, what do I wait for in it?*

For riches? *Prov. xi. 28; xxiii. 5.*

For honours?

For pleasures?

For long life? *Jam. iv. 14.*

2. I see there is nothing in this world worth hoping for; wherefore I will look above it: *my hope is in God, Ps. lxii. 5, 6.*

1. What grounds have we to hope in God?

His promises, *Ps. cxix. 147, 170. Heb. xiii. 5, 6. Rom. iv. 20;* confirmed to us in Christ, *2 Cor. i. 20. Eph. iii. 6.*

2. What may we hope in Him for?

1. In general, for every thing that can make us good, *Ezek. xxxvi. 26, 27;* or do us good, *Rom. viii. 28;* for His wisdom to direct us, &c.
2. In particular, for pardon and deliverance from all our *transgressions.*

What is necessary in order to our hoping in God
for the pardon of our sins?

1. That we repent of them, *Isa.* lv. 7. *Ezek.* xviii.
30. *Luke* xiii. 3.
2. That we believe in Christ, *Mark* i. 15. *Acts* xvi.
31. *Eph.* i. 7. *1 John* ii. 1, 2.

II. We shall consider, and so apply, the words as spoken by a dying person; and David seems to have apprehended his death near when he said them, *ver.* 13. When you come to lie upon your death-bed, you will then,

1. Experience the vanity of this world, for nothing can then help you.
2. Be sensible of all your transgressions, *Job* xiii. 26; xx. 11.
3. You cannot expect or hope they should be pardoned, except you repent of them.
4. Upon your repentance you may and ought to hope in God, that He for Christ's sake will pardon and deliver you from all your transgressions.

For which purpose you must then lift up your hearts to Christ, and trust on Him as your only Saviour: "Lord Jesus, receive my spirit." And then He will do it.

PSALM li. 4.

*Against Thee, Thee only, have I sinned, and done this evil
in Thy sight: that Thou mightest be justified when Thou
speakest, and be clear when Thou judgest.*

למען תצדך בלבך?

- I. It is our duty to confess our sins to God.

What sin?

1. Original, *Ps.* li. 5.

1. As imputed to us.
2. As inherent in us.
2. Actual.
 1. Our secret as well as open sins.
 2. The inward enormities of our souls, as well as the outward transgressions of our life.
 1. The sins of our understandings and judgments.
 2. Thoughts.
 3. Wills.
 4. Affections.
 3. Our sins against the Gospel as well as Law.
 4. Our sins of omission as well as of commission, *Matt.* xxv. 41, 42.
 5. The aggravations of our sins, as well as the sins themselves, *Heb.* ii. 1, 2, 3. *Ezra* ix. 6.
 1. As committed against mercies.
 2. As committed against knowledge, *John* iii. 19.
 3. As committed against our own resolutions and vows.
 4. As committed against the checks of our consciences.
 5. As committed against the motions of God's Spirit.
 6. As committed against the frequent reproofs of His word.
 7. Often committed.
 8. Delighted in, *Prov.* i. 22.

II. How should we confess these sins?

Our confession should be,

1. Made to God Himself: *Against Thee.*
2. Cordial.
3. Penitent.
4. Particular: *This evil.*
5. Joined with prayer, *Ps.* li.
 1. For their pardon, *Ps.* li. 2.
 2. For their purging, *Ps.* li. 10.
6. Believing.
7. Constant.

USE.

Confess your sins.

Consider, 1 *John* i. 9,

1. He will forgive them; and so,
 1. Our punishments will be taken off.
 2. God reconciled.
 3. Our persons accepted.
 2. He will cleanse us; so as,
 1. We shall have power against them.
 2. And so be sanctified.
-

PSALM li. 5.

Behold, I was shapen in iniquity, and in sin did my mother conceive me.

הוַיְבָרֹא הוֹלֵלִתִי וּבְחַטָּאת יְחִרְבֵּי אֲשֶׁר.

¶ *Est nota attentionis, admirationis, et cautionis.*

I WAS formed in sin, I was a sinner so soon as a creature; so soon as my soul was united to my body sin was imputed to my soul, and in sin did my mother conceive me; *יבְּחִרְבֵּי* warmed, nourished me, from the first moment of my conception, even all the while that I was in my mother's womb; even then did sin cleave unto me, as I was conceived in it: even David himself, though never so holy in himself, yet a sinner by his birth.

DOCTRINE.

All that are born of men by natural generation are born in sin and original corruption. I say all that are born by natural generation, that so we may except our Saviour, who was born by supernatural conception.

When I say all men are born in sin, I mean not only the imputation of sin to them, but likewise the inhesion of sin in them: for original sin comprehends both under it; so that all men are both guilty of it and also defiled with it. Both which may be deduced from these words: I was formed with sin inherent in me, and I was conceived with

sin imputed to me; and more clearly, *Rom. v.*, where all are said to have sinned in Adam, *ver. 12*, and all to be made sinners by him, *ver. 19*; and it is necessary for us to know this twofold original sin, that so we may look after that twofold righteousness which we have in Christ answerable thereunto, justification and sanctification; the imputation of Christ's righteousness in justification taking away the imputation of father Adam's sin to us, and the implantation of Christ's righteousness in sanctification taking away the implantation of Adam's sin in us. I shall therefore briefly and distinctly open unto you the doctrine of original sin, as it implies both something imputed to us, and likewise something inherent in us.

I. For the imputation of Adam's sin to us. For the understanding of this, consider,

1. That Adam was not only the first, but the head of all men; as he was at first all men that were in the world formally, so he was all men that ever should be in the world representatively: so that God looked upon Adam as upon one in whom all the generations that ever should live upon earth were represented; and so all men that ever should be were present unto God in that one man that then was.
2. Hence it is that what Adam did may justly be reputed as done by all his posterity. If he had stood, all his posterity should have stood; and if he fell, all his posterity cannot but fall. All our goods were embarked in this ship, all our estates were put into his hands by the wisdom and goodness of the great God.
3. Hence it comes to pass, that Adam sinning against God, we all sinned with him and in him; so that the sin that he did is as really imputed to us as if it had been committed by us: which is plain from the comparison that the Apostle makes betwixt the disobedience of the first and the obedience of the second Adam, *Rom. v. 19*; so that this sin is ours, not by imitation, but by propagation.

II. The inheres of this sin in us: Consider,

1. Man was made upright, *Eccles. vii. ult.*; after the image of God, *Gen. i. 26*; in that he had reason and under-

standing, holiness, *Col.* iii. 10, *Eph.* iv. 24, he had power to preserve his affections right, which were at the beck and command of the soul.

2. This uprightness and integrity wherein man was first created is now lost, the whole soul and body corrupted, the whole harmony of man dissolved; so that we are not only deprived of grace, but defiled with sin; the image of God is not only razed out, but the image of the devil is engraven upon our souls; all men, and all of men, being now quite out of order.

1. Our souls, with all their faculties.

1. Mind, with ignorance, *Rom.* iii. [11]; darkness, *Eph.* v. 8; incapable of holy things, *1 Cor.* ii. 14.
It is subject to the sensitive part.
2. Conscience, *Tit.* i. 15, with blindness and stupidity, not making particular applications, in not accusing, nor excusing aright.
3. Memory, sensitive, intellective, *John* xiv. 26.
4. Will, in its intentions, elections, subordination to the understanding.
5. Affections, *Col.* iii. 2. Tyranny over the mind.
6. Imagination, *Gen.* vi. 5.

2. The body, *1 Cor.* vii. 1. *Heb.* x. 22.

III. Hence it clearly appears that we have sin cleaving to us and inherent in us; for else how comes the soul to be so much out of order, that the whole man, and the whole of man, should be so polluted and depraved?

USE.

1. Lamentation, *Ex.* xii. 30. O wretched, &c. [*Rom.* vii. 24.]
2. Condemn thyself for every sin thou seest committed by another. *Hodie tibi, cras mihi.*
3. Labour after an interest in Christ, to purge thee from it.
4. Endeavour to subdue it.

PSALM liii. 4.

They have not called upon God.

IT is a sin not to call upon God.

I. What is it to call upon God?

Προσευχή ἐστιν αἴτησις ἀγαθοῦ παρὰ τῶν εὐσεβῶν εἰς θεὸν γινομένη.

—Basil. [Hom. in Mart. Julit. tom. ii. p. 35, D.]

Προσευχὴ ἐστιν ἀνάλασσις νοῦ πρὸς θεόν, ἡ αἴτησις τῶν προσηκόντων παρὰ θεοῦ.—Damasc. [de Orth. Fid. iii. 24.]

Πᾶς προσευχόμενος τῷ θεῷ διαλέγεται.—Chrysost. [de Precat. Orat. ii. tom. ii. p. 783, E.]

Three things required to it:

1. A drawing near to Him.

2. A speaking to Him, Λόγος προφορικός and ἐνδιάθετος, 1 Sam. i. 12, 13.

3. A praying of Him.

II. How should we call upon God?

1. Reverently; considering,

1. God's holiness and greatness.

2. Our own sin and weakness, Gen. xviii. 27.

2. Understandingly, 1 Cor. xiv. 15.

1. Of what we ask.

2. Of whom we ask it.

3. Submissively.

4. Believingly, Mark xi. 24. Jam. i. 6.

5. Sincerely, Jam. iv. 3.

6. Constantly, Eph. vi. 18. 1 Thess. v. 17. Luke xviii. 1,
Πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἴκκαπεῖν.

1. So as to be always in a praying frame.

2. So as to take all occasions of pouring forth our souls in prayer to God.

3. So as to let no day slip without prayer. For,

1. We are commanded to serve God all the days of our life, Luke i. 75.

2. We are commanded to ask bread every day, Matt. vi. 11, Τὸν ἄρτον ἡμῶν τὸν ἐπιθύσιον δὸς ἡμῖν σήμερον.

3. We every day stand in need of mercy, which we ought to pray for.
4. This has been the custom of God's people in all ages, *Ps.* iv. 17; exix. 164. *Dan.* vi. 10. *Acts* iii. 1; x. 9.

III. How appears it to be a sin not to call upon God?

1. He hath commanded it, *Isa.* lv. 6. 1 *Tim.* ii. 8.
2. Because praying is one of the principal parts of worship we owe to God, whereby we acknowledge our dependance upon Him.

Si invocare nomen Domini, et orare Dominum, unum atque idem est.—Orig. [in Rom. l. viii. 5, tom. iv. p. 624, B.]

IV. Who are guilty of this sin?

1. All that pray to any one else but God.

Μόνω γὰς προσευκτέον τῷ ἐπὶ πᾶσι θεῷ.—Orig. [contra Cels. viii. 26, tom. i. p. 761, D.]

Hæc ab alio orare non possum, quam a quo me scio consequuturum.—Tertull. [Apol. c. 30.]

2. All that neglect either public, family, or private prayers.
3. All that pray, but not aright.

USE.

1. Reproof.

2. Exhortation. Call on God, pray to Him.

DIRECTIONS.

1. Before prayer.

1. Consider whom thou art going to.
2. What thou standest in need of to be prayed for.
3. Renew thy resolutions against sin, *Ps.* lxvi. 18.
4. Forgive whatsoever thou hast against any person, *Matt.* vi. 14, 15. *1 Tim.* ii. 8.

2. In prayer.

1. Acknowledge thy sins against God, before thou askest mercies from Him, *Ezra* ix. 6. *Neh.* i. 7. *Dan.* ix. 4, 5.
2. Ask spiritual before temporal mercies, as in the Lord's Prayer.
3. Let thy thoughts go along with thy tongue.
4. Remember others as well as thyself in prayer, *1 Tim.* ii. 1. *Eph.* vi. 18. *Jam.* v. 16. *Matt.* v. 44.

5. Bless God for what thou hast, as well as ask of Him what thou wantest, *Philip.* iv. 6.
6. Ask nothing but in the name of Christ, *Eph.* iii. 12. *John* xvi. 23.

Qui recte invocat Deum, per Filium invocat: et qui proprie accedit, per Christum accedit.—Greg. Thaumaturg. [Exp. Fid. p. 98, B.]

Πᾶσαν μὲν δέησιν [καὶ προσευχήν, καὶ ἐντευξίν, καὶ εὐχαιρίστιαν], ἀναπεμπτέον τῷ ἐπὶ πᾶσι θεῷ διὰ τοῦ ἐπὶ πάντων ἀγγέλων ἀρχιερέως, ἐμψύχου λόγου καὶ θεοῦ.—Orig. contra Cels. v. 4, tom. i. p. 580, A.]

7. Ask in faith, *Jam.* i. 6. *1 Tim.* ii. 8. *Mark* xi. 24.
8. If thou wouldst be sure to make a right prayer, amongst thy others use that which Christ Himself made and appointed, *Luke* xi. 2.

3. After prayer.

1. Consider how thou hast prayed.
2. What thou hast asked.
3. Expect a gracious answer, *Ps.* v. 3.

MOTIVES.

1. By prayer thou drawest nigh to God, and enjoyest communion with Him.
2. If thou call upon Him, He will draw nigh to thee, *Ps.* cxlv. 18.
3. Call on Him, and He will deliver you, *Ps.* l. 15.
4. Thou hast a promise that He will hear thee, *Job* xxii. 27. *Ps.* lxv. 2. *1 John* v. 14, 15.

PSALM lvi. 3.

What time I am afraid, I will trust in Thee.

WHENSOEVER we are afraid of any evil, we are still to put our trust upon God.

I. What is it to put our trust in God?

1. To keep our hearts from desponding or sinking down under any fears.
2. To comfort ourselves in God.
3. To expect deliverance from Him.

II. What is there in God we ought to put our trust in?

1. In His promises, *Ps. cxix. 42. Isa. xliii. 2. Jer. xxxiii. 3.*
2. His properties, *Ps. xxxiii. 21.*
 1. His power.
 2. Wisdom.
 3. Justice.
 4. Mercy, *Ps. lii. 8.*
 5. All-sufficiency.

III. Why should we, in all our fears, put our trust in God?

1. Because there is none else that can secure us from our fears, *Prov. xi. 28.* Whereas,
2. There are no fears but God can secure us from them, either by removing the thing feared, or by subduing the fear of the thing, *Job xi. 13-19.*

USE.

EXHORTATION.

In all your fears still trust in God.

1. Are thy fears spiritual?
 1. Desertions of God? *Ps. ix. 18. Lam. iii. 31. Isa. liv. 8.*
 2. Temptations from Satan? *Rom. xvi. 20.*
 3. Transgressions committed by thee? *Isa. xliii. 25.*
 4. Corruptions remaining in thee? *Mic. vii. 19. Ezek. xxxvi. 27.*
2. Are thy fears temporal?
 1. Poverty?
 2. Disgrace? *1 Sam. ii. 30.*
 3. Enemies? *Deut. xxviii. 7. Ps. xviii. 3. Isa. xli. 11.*
 4. Loss of friends?
 5. Sickness? *Jer. xxx. 17.*
 6. Death? *Ps. xxiii. 4. Job xiii. 15.*

MOTIVES.

1. This is the best way to allay thy fears, *Ps. cxxv. 1, 2.*
2. It is part of the honour and worship thou owest to God.
3. It is one end of God's bringing thee often into fears.

4. To trust in God for deliverance is the best way to obtain deliverance from God, *Ps. xxxvii. 40; exxv. 1, 2.*

Therefore is this grace so often promised, *Ps. xl. 3.*

PSALM lvii. 1.

Be merciful unto me, O God, be merciful unto me: for my soul trusteth in Thee: yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast.

חָנָנִי אֱלֹהִים חָנָנִי בַּי בְּכֶה חָסֵדָה נֶפֶשִׁי

I. IN times of calamity we must beg for mercy,

1. To prevent it.
2. To preserve us in particular.
3. To support us under it.
4. To bless and sanctify it to us.
5. To deliver us from it.

II. We are also to trust on Him alone, *Ps. xx. 7.*

1. What are we to trust in Him for?

1. This life, *1 Tim. iv. 8.*
2. That to come.

2. What is required to our trusting in God aright?

1. A thorough persuasion that none else can do us good, *Hos. xiv. 3.*
2. Frequent meditations upon the goodness and greatness of God, *Ps. xxvi. 8.*
3. A looking on Him as our God, *John xx. 28. Ps. xvi. 2.*
4. An experimental knowledge of God, *Ps. ix. 10. 2 Cor. i. 9, 10.*
5. Using all lawful means, *1 John iii. 3.*
3. How may we be persuaded to this duty?

1. It is put for the whole duty of man, *Ps. cxv.* 9, 10.
2. God brings us into troubles on purpose to exercise our trust on Him.
3. This gives all glory to God.
4. It keeps the soul in a calm and quiet estate.
5. It endears God to us, and obligeth Him to preserve us, *Ps. vii.* 1; *xvi.* 1; *lvii.* 1.

III. We are to hide ourselves in God till calamities be past.
Considering,

1. No calamity so great but He can help us;
2. And will, if we trust on Him, *Ps. xxvii.* 5, 6.
3. By this means our very miseries will turn to our good.

USE. Trust now in God.

1. Nothing can do you hurt so long as you trust on Him.
2. All things shall do you good.
3. You will be happy, whatsoever happens.

PSALM lxviii. 18.

Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

I. CHRIST ascended. עליית לְפָרוּם

1. This was typified, *Lev. xvi.* 2, 3.
2. Foretold in the text, *Eph. iv.* 8.
3. Performed by Christ, *John xx.* 17. *Luke xxiv.* 50, 51. *Acts i.* 9, 10, 11.

This ascension was,

1. Local.
2. Visible, because no more was He to be seen on earth.
 Why did He ascend?
1. To confirm our faith.

2. To make intercession for us, *1 John* ii. 2.

3. To prepare mansions for us, *John* xiv. 2.

USE. Is Christ ascended?

1. Ascend to Him with your affections, *Col.* iii. 1.

2. Long to be with Him.

II. *Thou hast led captivity captive,* שְׁבִיתָ פָּשָׁבֵי.

1. We are naturally captives.

1. To sin, *Rom.* vi. 16.

2. To Satan, *2 Tim.* ii. 26.

3. To the world, *Matt.* vi. 24.

2. Christ delivereth us from this captivity, *Luke* iv. 18.
Acts iii. 26.

3. He makes us His own servants, and so captivates to
Himself the captives of Satan.

USE. Let us serve Him who hath redeemed us to
Himself, *1 Cor.* vi. 20.

III. *Thou hast received gifts for men,* לְקַחְתָּ מַתָּנוֹת בָּאָדָם. "Εδωκε δόματα τοῖς ἀνθρώποις. So also the *Targum*.

What gifts?

1. Repentance, *Acts* ii. 38.

2. Pardon, *1 John* ii. 1.

3. His Spirit, *Acts* ii. 4. *John* xvi. 7.

1. To convince us, *John* xvi. 9, 10, 11.

1. Of sin.

2. Of righteousness.

3. Of judgment.

2. To guide us, *John* xvi. 13. *Rom.* viii. 14.

3. To sanctify us, *Tit.* iii. 5. *1 Cor.* vi. 11.

4. To quicken us, *Rom.* viii. 2.

5. To help us in prayer, *Rom.* viii. 15, 16.

6. To discover our estates to us, *Rom.* viii. 16.

7. To comfort and support us, *John* xiv. 16, 17.

IV. *Yea, for the rebellious,,* סָורְרִים אֲפָן, that is, even for sinners, *Rom.* v. 8, who rebel,

1. Against God, *Isa.* i. 2, 3.

2. Against Christ, *Job* xxiv. 13.

V. *That the Lord God might dwell among them ;* which implies,

1. Our relation to Him, *Deut.* iv. 7.

2. His favour to us, *Lev.* xxvi. 11. *Ex.* xxxiii. 1, 2, 3, 16; xxxiv. 9.
3. Our communion with Him, *1 John* i. 3.
4. His guidance of us, *Ps.* lxxvi. 2; lxxviii. 14, 52, 53.
5. His protection, *Num.* xxiii. 21, 22, 23. *Ps.* xxiii. 4; xlvi. 5, 6, 7.
6. His providing for us, *Ps.* xxiii. 1, 5, 6.
7. His being our God, *Lev.* xxvi. 11, 12.

USE.

1. Believe the ascension.
 2. Live like those who believe it.
-

PSALM LXXIII. 25.

Whom have I in heaven but Thee ? and there is none upon earth that I desire beside Thee.

God is to be desired before all things in the world.

I. What is it to desire God ?

1. To prefer Him in our judgments, *Philip.* iii. 8.
2. To choose Him in our wills.
3. To be more zealous in our endeavour after Him than any thing else.

II. What is it in God we are to desire ?

1. His glory, *Ex.* xxxiii. 18, 22.
2. His favour, *Ps.* xxx. 5 ; lxiii. 3.
3. His presence, *Ps.* lxxxiv. 10.
4. His enjoyment, *Ps.* xlvi. 1, 2.

III. Why should we desire God above all things ?

1. Because He is more desirable than all things, *Luke* xviii. 19. *Prov.* iii. 15.
2. All other things are only desirable for His sake.
3. He alone can satisfy our desires, *Isa.* lv. 1, 2, 3. *Ps.* xvii. 15.

USE.

1. Reproof, to those that desire all things before God.

1. That think of other things more than God, *Ps. x. 4.*
2. That are unwilling to part with any thing for God.
3. That regard not the ordinances.
4. That make it not their business to seek after God.
2. Exhortation, as Solomon, *1 Kings iii. 5, 11, 12, 13.*

MOTIVES.

1. This is the end why we have desires.
2. It is gross idolatry to desire any thing before God, *Col. iii. 5.*
3. To desire God above all things is a good evidence of heaven.
4. Desire God here, and enjoy God hereafter.

Desire God above,

1. Riches.
2. Honours.
3. Friends.
4. Relations.
5. Pleasures.
6. Liberty.
7. Knowledge : *Si Christum discis satis est.*
8. A good name.
9. Health.
10. Life, temporal, eternal, *Ex. xxxii. 32.*

And manifest that you desire God more than these things.

1. By being willing to part with them when God calls for them.
2. By being more serious in looking after God than these things.

PSALM XC. 12.

So teach us to number our days, that we may apply our hearts unto wisdom.

DOCTRINE.

It is our duty to *number our days*, *Ps. xxxix. 4.*

I. What arithmetical operations should we perform each day?

1. Addition. Add each day,

1. To the number of your graces, *2 Pet. i. 5, 6.*
2. To the degrees of each grace, *2 Pet. iii. 18.*

2. Subtraction. Subtract,

1. From the sins of your souls, *Col. iii. 8.*
2. From the strength of your sins.

3. Multiplication. Multiply,

1. Your thoughts of God, *Ps. cxxxix. 17, 18.*
2. Your desires of heaven, *Ps. xlvi. 1, 2.*
3. Your endeavours after salvation, *2 Pet. i. 10.*

4. Division. Divide,

1. All your days into holy and common, *Isa. lviii. 13.*
2. Each day betwixt your general and particular calling.

5. The Rule of Proportion.

1. Proportion the repentance of each day to your sins.
2. Your thankfulness to your mercies, *1 Thess. v. 18.*

II. Directions how to number our days.

1. Cast up your accounts each night.

2. Count that day lost wherein you have not either,
Eph. v. 16,

1. Done,

2. Or gotten, good.

3. Number the days gone not to come, *Jam. iv. 13.*

4. Count every day the last, *Luke xii. 20.*

5. To subtract every day you have lived from the whole of your life, that you may live, counting a day less to live, *Job vii. 1.*

6. Devote the residue to the glory of God.
7. The more days you live, the greater account prepare to give, *Eccles.* xii. 14.
8. Count all your days as a cipher to eternity, *Ps.* xc. 4.
2 Pet. iii. 8.
9. The fewer days you expect to number, the more diligence use in them.
10. Examine the numbering of your days by the ordering of your lives.
11. So number your days as to *apply your hearts to wisdom.*
 1. To know God.
 2. Yourselves.
 3. Christ, *1 Cor.* ii. 2.

USE.

Learn this art, beg of God to teach you it. Consider,

1. You have spent much time already.
2. You know not how little more you have.
3. You have a great work to do, *Philip.* ii. 12.
4. Time once spent cannot be recalled.
5. You must give account of it at the day of judgment,
2 Cor. v. 10.

PSALM XC. 3.

Thou turnest man to destruction ; and sayest, Return, ye children of men.

OBS. I. This world is full of turnings and changes.

1. In our conditions or estates, *2 Sam.* xix. 43; xx. 1.
2. Employments.
3. Names.
4. Bodies, *Job* ii. 7, 8; vii. 3, 4, 5.
5. Souls.

OBS. II. The last turn will be to destruction.

1. Of the whole man, consisting in the separation of soul and body, *Heb.* ix. 27. *Job* vii. 1.
2. Of the body, in its dissolution into its first principles, *Eccles.* xii. 7.
3. Of the soul too (without repentance and faith) in hell-fire.
 1. From God's presence, *2 Thess.* i. 9.
 2. Its own conscience, *Mark* ix. 44.

OBS. III. God will hereafter bid us return again, *1 Cor.* xv. 12, 51. At this our return,

1. Our bodies shall be gathered together, *Matt.* xxiv. 31.
2. Our souls united again to them, *Philip.* iii. 21.
3. Both of them brought before Christ's tribunal, *Heb.* ix. 27. *2 Cor.* v. 10.
4. There receive their sentence, *Matt.* xxv. 34, 41.
5. And so live together for ever, *Matt.* xxv. 46.

USE.

1. Live above the turnings of this life, *1 Cor.* vii. 29, 30, 31.
 2. Prepare yourselves to be turned out of it. By turning,
 1. From yourselves to Christ, *Matt.* xi. 29.
 2. From sin to God, *Ezek.* xxxiii. 11.
 3. From earth to heaven, *Philip.* iii. 20.
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PSALM cl. 6.

Praise ye the Lord.

I. Who is this *Lord?* יהֹה. Three names:

1. אֶלְיוֹן, His Sovereignty.
2. אֶחָד, יהֹה, His Unity.
3. אֱלֹהִים, His Trinity.

II. How are we to *praise the Lord?*

1. With our heads, by minding and acknowledging Him.
2. Our hearts.
 1. By our love and thankfulness for His mercies.
 2. Our right rejoicing in our mercies.
 3. Our mouths, *Ps.* xxxiv. 1; lxxi. 14, 15.
 4. Our hands.

III. What should we praise God for?

1. In general, for Jesus Christ.
2. In particular, in Christ.
 1. For all His spiritual mercies.
 1. His graces.
 2. His comforts.
 3. The means of these His ordinances.
 1. Prayer.
 2. Hearing.
 3. Sacraments.
 4. Afflictions, *Heb.* xii. 10. *2 Cor.* iv. 17.
 2. Temporal mercies.
 1. His making us.
 2. His maintaining us.

Neither must we praise Hin only for personal, but likewise for national and ecclesiastical mercies.

IV. Why should we *praise the Lord?*

1. Consider the greatness of that God that vouchsafeth thy mercies.
2. Thine own unworthiness.
3. It is all the tribute and impost that God expects from thee, or thou canst give to Him.
4. The praising God for what we have is the best way to get of Him what we want; for,
5. It hath always been the practice of the saints. David seven times a day, *Ps.* cxix. 164; continually, lxxi. 6.
6. Hereby we glorify God, *Ps.* l. 23.
7. It is a good evidence of our sincerity.
8. It is angels', now, and will be our work to eternity.

PSALM cvii. 6.

Then they cried unto the Lord in their trouble, and He delivered them out of their distresses.

If we cry to the Lord in our trouble, the Lord will save us from our distresses.

I. What troubles? All, whether

1. National, *Lam.* v.; or,

2. Personal; and these

1. Spiritual.

1. From the devil's temptations, 1 *Pet.* v. 8.

1. To sin.

2. To despair.

2. From our own corruptions, *Heb.* xii. 1.

2. Temporal, in

1. Our names.

2. Relations.

3. Estates.

4. Bodies. And all these

1. Felt, or

2. Feared.

II. How should we cry to the Lord?

1. Heartily, *Jer.* xxix. 13.

2. Humbly, *Luke* xviii. 13.

3. Obedientially, 1 *Sam.* xv. 22.

4. Fervently, *Rom.* xii. 11. *Col.* iv. 12. *Jam.* v. 16.

5. Understandingly, 1 *Cor.* xiv. 15.

6. Believingly, *Matt.* xxi. 22. *Jam.* i. 6.

III. How doth it appear, that if we cry to God we shall be saved by Him?

1. From God's promises, *Isa.* xlvi. 22. *Jam.* v. 16.

2. From the saints' experiences, *Ps.* cxx. 1. Moses, Daniel, Jonah, Peter.

USE.

Exhortation. Cry to the Lord. Consider,

1. How many troubles you feel.

2. How many you fear.
 3. This is one end why God afflicts you, that you might cry to Him, *Hos.* v. 15.
 4. By this means you may be a means to keep off God's anger from the nation, *Ezek.* xxii. 30. *Ps.* cxi. 23.
 5. Or howsoever yourselves will be saved from the evil of all troubles. What is cursed to others shall be blessed to you, *Hos.* vi. 1.
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PSALM cxviii. 6.



The Lord is on my side ; I will not fear : what can man do unto me ?

HE that hath the Lord on his side need fear nothing.

I. Who is *the Lord?*

II. What is it to have Him *on our side?*

1. To have His love.
2. Care.
3. Protection.

III. Why need we not *fear?*

1. Because He is wise.
2. Because He is mighty.
3. Because He is good.
4. Because He is Omnipresent, *Ps.* xlvi. 1.
5. Because He is governor of the world.
6. Because He is the preserver of all things.
7. Because He is faithful.

USE I. Get Him on your side.

1. Repent.
 1. Mourn for sin.
 2. Turn from sin.
2. Believe,
 1. In the merit,
 2. Spirit, of Christ.

II. Fear nothing else but Him.

1. He can prevent your fears.
 2. He can deliver you from the evil.
 3. He can turn them into good.
-

PSALM cviii. 12.

Give us help from trouble ; for vain is the help of man.

THESE words may be,

I. Vox pauperis. For,

1. It is God alone that makes us rich, *Deut.* viii. 18.
2. That can make us contented, *1 Tim.* vi. 6.
3. That can sanctify poverty, *Jam.* ii. 5.

II. Vox oppressi.

1. It is only God that can turn the oppressor's heart, *Gen.* xxxix. 21.
2. Tie his hands, *Ps.* lii. 1.

III. Vox tentati.

1. It is He alone that permits Satan to tempt us, *Job* ii. 6.
2. That enables us to withstand the temptations, *Jam.* iv. 7.
3. And to overcome them, *1 Cor.* x. 13.
4. And make us better by them, *2 Cor.* xii. 8, 9.

IV. Vox ægroti.

1. It is He alone that can enable us to be patient under sickness.
2. Directs us to proper means for recovery, *2 Chron.* xvi. 12.
3. That can bless those means, *Mark* viii. 23. *2 Kings* v. 14.

V. Vox moribundi. He alone that can supply us with what we want.

1. Pardon our sins, *Ex.* xxxiv. 6, 7.
2. Accept our persons, *Rom.* viii. 33.

3. Support our hearts.
4. Withhold the tempter.
5. Fit us for Himself.
6. Deliver us from the pangs of death, by admitting us into the joys of life.
7. Make us happy after death.

USES.

1. Expect troubles.
2. Prepare for them.
3. Look up to God only for deliverance from them,
2 Chron. xx. 12. Ps. xlvi. 1, 2.
4. Make sure of help from God, especially in the general trouble of death.
 1. By repenting.
 2. By getting an interest in Christ.
 3. By being sanctified by the Spirit, *Heb. xii. 14.*

PSALM CXXIV. 1, 2, 3.

If it had not been the Lord who was on our side, now may Israel say ; If it had not been the Lord who was on our side, when men rose up against us : then they had swallowed us up quick, when their wrath was kindled against us.

OBSERVATION.

Our deliverance from enemies must be ascribed wholly to God.

- I. Man, whilst God was his friend, had no enemies that could hurt him.
- II. Being fallen, hath,
 1. Spiritual.
 1. The devil, *רִאשׁוֹן, 1 Pet. v. 8.*
 2. The world.
 3. Himself, *Hos. xiii. 9.*
 2. Temporal men.

III. It is God alone that preserves or delivers us from our enemies.

1. Spiritual.

1. Illuminating our minds to see,
 1. That they are enemies,
 2. And dangerous enemies.
2. Sanctifying our wills.
3. Bringing our affections into order.

2. Temporal.

1. God alone hath power in Himself, *Gen. xvii. 1.*
2. All creatures derive their power from Him, *Acts xvii. 28.*
3. Hence it is He alone that can limit the power of our enemies, *Ps. lxxvi. 10.*
4. And that can give us power against them, *2 Chron. xx. 12.*

As in this cause,

1. Whatsoever prudence there is in our commanders, *Jam. i. 17,*
2. Strength in our ships,
3. Courage in our soldiers, is only from God, *Ps. cxliv. 1.*
4. And whatsoever success these have is also from Him, *Ps. xxi.*

USE. Be thankful to God. So as,

1. To acknowledge this deliverance came not from ourselves.
2. That we did not deserve it.
3. And therefore ascribe all to God.
 1. His wisdom.
 2. His power.
 3. His mercy, *Lam. iii. 22.*

This our thankfulness we should express,

1. In our hearts.
2. With our lips.
3. In our lives.
 1. By rejoicing in Him.
 2. By trusting on Him for the future.

PSALM cxlv. 8.

*And of great mercy.***GOD is a God of great mercy.****I. What is the mercy of God ?**

It is an essential attribute of God, whereby He is ready of Himself to succour such as be in misery ; for by mercy in Scripture is signified,

1. The readiness of the mind to succour, *Ps. lxxxvi. 5, 15;*
ciii. 8.
2. The issue and effect of it, *Ex. xxxiii. 19.* *Rom. ix. 15.*

II. To whom is He so merciful ?

1. To all with a common mercy, *Matt. v. 45.* *Luke vi. 36.*
Ps. cxlvii.

2. To whom He pleases with a special mercy, *Eph. ii. 4.*

III. Wherein doth His mercy appear ?

1. In revealing His will to us.
2. In continuing our lives to us.
3. In His pathetical expostulations with us, *Hos. xi. 8.*
Ezek. xxxiii. 11.
4. In vouchsafing His ordinances to us.
5. In His judgments upon us.
6. In sending His Son to die for us.

USES.

- I. Reproof to hardened sinners, that God should be merciful to them, and they not dutiful to Him.

II. Consolation to blessed saints.

1. Are your sins many ? God is a God of many mercies,
Ps. ciii. 8. *Isa. lv. 7.*

2. Are your sins great ?

1. His mercy is greater.
2. Christ's merits are greater.

- III. Caution. Abuse not the doctrine of God's mercy to the increase of your sins, *Ps. ciii. 11.* *Jude 4.*

IV. Lamentation. Is God a God of great mercy? Then surely we must needs be a people of great misery.

V. Exhortation.

1. Praise Him, *Ps. ciii. 2, 3, 4.*
 2. Love God, *Ps. cxvi. 1. Luke vii. 47.*
 3. Put your trust in Him.
 4. Ascribe all you have or hope for to Him.
 5. Live in the imitation of Him, *Luke vi. 36. Matt. xviii. 32, 33.*
 6. Fear and serve Him, *Ps. cxxx. 4.* As we expect mercy from Him, we must perform our duty to Him.
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PROVERBS iii. 5.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

WE should trust in the Lord with all our hearts.

I. We are not to trust in any thing but God.

1. Negatively. Not absolutely considered as God;
2. But relatively as our God, *Ps. xvi. 1, 2. Heb. viii. 10.*

II. What is it to trust in the Lord with all our hearts?

1. To exert the highest degree of trust we can upon Him.
2. To trust on none but Him, or Him more than all things.

III. How should we trust in Him?

1. In temporals as well as spirituals.
2. Our trust must be agreeable to His promise.
3. It must be built upon Christ, *2 Cor. i. 20.*
4. We must use means, *Heb. x. 23, 24, 25.*
5. In the greatest as well as the least means.
6. Constant, *Ps. lxii. 8.*

USE. Exhortation.

1. Repent of this sin of trusting in other things.
 1. It is bred with us, as creatures corrupt.
 2. Frequently committed.
 3. It makes the creature a God.
 4. It is an unprofitable sin.
 5. It brings a curse on all mercies, *Gen.* iii. 17. *Jer.* ii. 37; xvii. 5.
2. Trust in the Lord above all things.

1. MEANS.

1. Often consider the inability of the creature, *Hos.* xiv. 3.
2. Labour to know God, *Ps.* ix. 10.
3. Clear up thy interest in Him, *Ps.* xvi. 1, 2; xci. 2.
4. Meditate on His nature.
 1. Great.
 2. Good.
5. Converse much with the promises of Christ.
6. Let thy thoughts be intent upon Christ.
7. Be frequent in prayer.

2. MOTIVES.

1. Ye must trust on something.
2. There is nothing else which you can in reason trust in but God.
3. If you trust in God, He will help you.
4. It is one end of afflictions.
5. It giveth much glory to God, *Rom.* iv. 20. *Ps.* xxxvii. 40.
6. It bringeth much quietness to the soul, *Ps.* xxvii. 1, 2, 3.
7. Great promises are made to them that trust in Him, *Ps.* xxxi. 19; xxxiv. 22; xxxvii. 4, 5.

PROVERBS xix. 17.

*He that hath pity upon the poor lendeth unto the Lord ;
and that which he hath given will He pay him again.*

I. WHAT is meant by *poor*? These are,

1. Poor in spirit, *Matt.* v. 3.
2. Poor in grace.
3. Poor in estate.

II. What by having *pity*?

1. Compassion towards them.
2. The relief of them, *Jam.* ii. 15, 16.
 1. Obedientially, *2 Kings xviii.* 6.
 2. Cheerfully, *2 Cor. ix.* 7. *Rom. xii.* 8.
 3. Understandingly.
 4. To the utmost of our power.

III. What doth the phrase, *he lendeth unto the Lord*, imply ?

1. That they have a propriety in what they do enjoy.
God gives to them what they lend to Him.
2. That when they give it to the poor, they do not give it quite away, but only lend it, still retaining a propriety in it.
3. That God Himself looks upon Himself as their debtor for it.
4. How will God repay it? Either,
 1. In the like, *Prov. xi.* 25. Or,
 2. In better things.
 1. Grace or comfort here. Or,
 2. Glory hereafter, *Matt. xix.* 29.

USE.

1. Inference. Then the poor that receive from others, have so much of the Lord's in their hands.
2. Exhortation. Grudge not to give to the poor.

MATTHEW iii. 16, 17.

And Jesus, when He was baptized, went up straightway out of the water : and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

JESUS being about thirty years of age (*Luke* iii. 23), or twenty-nine years, ten months (Τοῦ τριακοστοῦ ἔτους τὴς ἑνσάρχου γεννήσεως, τοιτέστι κατὰ Αἰγυπτίους Ἀθύρ διδεκάτη, πρὸ ἦξ εἰδῶν Νοεμέσιων κατὰ "Ελληνας, Διον ἡ, &c.—*Epiphan. Hæres.* li. 24), on the sixth of the ides of November, or the eighth day of that month ; so that He turned the water to wine when just thirty years of age.

He came to be baptized, not because He wanted it, for He had no sin ; but,

1. To sanctify baptism to us. *Atque ita non ille necessitatem habuit abluendi, sed per illum in aquis ablutionis nostræ erat sanctificanda purgatio.—Hilar. Pictav. in S. Matt. c. 2. [p. 617, A.]*

And so He was circumcised, *Luke* ii. 21.

And so instituted baptism instead of circumcision ; as, afterwards, the Lord's Supper for the Passover, *Matt.* xxvi. 26; xxviii. 19. *Acts* xxii. 16.

2. Because He was by this means to be initiated into His office. *Ne homines gravarentur ad baptismum Domini venire, cum non gravaretur Dominus venire ad baptismum servi.* See *Aug. Enchirid. ad Laurent.* c. 49 [tom. vi. p. 215, A.]; *De Mirab. S. Scripturæ*, iii. 5 [tom. iii. App. p. 28]; and in *Ps. xc.* [tom. iv. p. 975, B.]

John forbade Him, *Matt.* iii. 14 ; but Jesus said, he must not look at the worthiness of the person, but at the command of God, *ver.* 15.

John came between the Law and the Gospel, *John* i. 25;

and he notified our Saviour to the people, *ver. 29, 30*, and particularly in relation to the Holy Ghost's descent upon Him at His baptism, *ver. 33*.

At which baptism we may observe how all the Persons of the blessed Trinity manifested their especial presence.

Voce Pater, Natus corpore, Flamen ave.

I. The Son is baptized ; for, *He was baptized*, is not only to declare Him to be the well-beloved Son, *ver. 17*, but we are told, also, that it was Jesus that came from Galilee to Jordan unto John, to be baptized of him, *ver. 13*; that ordered it to be so done, *ver. 15*; and that *was baptized, and went up straightway out of the water*, *ver. 16*.

II. The Spirit, the Holy Ghost, the third Person of the blessed Trinity, descended upon our Lord, *John i. 32*.

1. 'Ωσει, as a dove. Οὐκ [εἰπεν ὅτι] ἐν φύσει [περιστερᾶς], ἀλλ᾽ ἐν εἶδει περιστερᾶς.—*Chrysost.* [in *Matt. Hom.* xii. tom. vii. p. 164, C.] Σωματικῷ εἶδει.—*Luke* iii. 22.

2. As a dove, for its innocence, purity, and love. Ἡμερῶν τὸ ζῶον καὶ καθαρόν.—*Chrysost.* *ibid.* [p. 163, E.]

3. The Holy Ghost was visible under this shape. John saw it, *Luke* iii. 22. *John* i. 34, or, at least, hovering over our Saviour, as a dove hovers when it is lighting. Καὶ ἀναδύντος αὐτοῦ ἀπὸ τοῦ ὄδατος, ὡς περιστερὰν τὸ ἄγιον Πνεῦμα επιπτῆναι ἐπ' αὐτὸν ἔγεαψαν οἱ ἀπόστολοι αὐτοῦ τούτου τοῦ Χριστοῦ [ἡμῶν].—*Justin. M. Dial. c. Tryph.* p. 315, E.

4. The heavens were opened to make way for this sight, and to shew they were now opened for believers. Ανεώχθησαν αὐτῷ οἱ οὐρανοί, in the text; and St. Mark, Εἶδε σχιζομένους τοὺς οὐρανούς, *Mark* i. 10.

5. The Spirit now descended and lighted on Jesus, St. Chrysostom thinks, in the sight, not of St. John only, but of the Jews. Πῶς οὖν οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι; φῆσιν οὐδὲ γάρ μόνος Ἰωάννης εἶδε τὸ Πνεῦμα ἐν εἶδει περιστερᾶς, in *Joh. Hom.* xvii. [tom. viii. p. 100, C.]

1. To demonstrate Him to be the Messiah, *Mark* i. 7, 8. *John* i. 33.
2. To inaugurate Him into His office, *John* xx. 22.

3. To fulfil the prophecy that had been long before concerning Him, *Isa. xi. 1, 2; xlvi. 1.*

III. The Father spake, and audibly owned our Saviour for His Son. So says the Evangelist: *Behold, a voice from heaven, &c., Thou art,*

1. *My Son, Luke i. 35.* Therefore He that spake was the Father.
2. *My beloved Son, Matt. xii. 18; xvii. 5.*
3. *In whom I am well pleased, 2 Pet. i. 17.* Even so that others too were accepted through Him.

OBSERVATION I.

- . There are Three Persons in the One Godhead, or Divine Essence.
 1. There are Three Persons; as appears,
 1. From the Old Testament, *Gen. i. 26; iii. 22. 2 Sam. xxiii. 2. Ps. xxxiii. 6. Isa. xlvi. 1.*
 2. From the New Testament, *Luke i. 35. 2 Cor. xiii. 14. John xiv. 26.*
 2. Every one of these is God. 'Ιδού, Ἀδαμ γέγονεν ὡς εἴς τοὺς οὐρανούς τῶν τριῶν τῆς θεότητος ὑποστάσεων.—*Anastas. Sinait. in Hexaem. xii. p. 5.*
 1. The Father's being so is not disputed; but Jews, Turks, and Heretics acknowledge it.
 2. That the Son is so, see *John i. 1; xx. 28. Philip. ii. 6. 1 Tim. iii. 16. Acts xx. 28. Matt. i. 23.* Otherwise He could not be our Saviour.
 3. And no less is the Holy Ghost God, *Matt. xii. 31, 32. Acts v. 4. 1 Cor. iii. 16.*
 3. All Three Persons are yet but One God, *Deut. vi. 4. 1 John v. 7. 1 Tim. ii. 5. John xvii. 3.*
 4. The order of these Three Persons.
 1. The Father in the first place, so He is mentioned here; and to Him a priority of order is ascribed in all other places of Scripture, wheresoever the whole Three Persons are spoken of.
 2. The Son next. He is the only-begotten of the Father, and therefore next after Him, *John iii. 16. Heb. i. 2, 6.* Is *God of God, Light of light, very God of very God,* as styled in the Creed, commonly called the Nicene. In St. Basil's language

[*adv. Eunom.* ii. 25, tom. i. p. 261, E.] He is Ἀυτός
ζωὴ καὶ αὐτογενής.

3. The Holy Ghost last, *John* xv. 26. This is plain, in that He is called the Spirit of God and of Christ, *Rom.* viii. 9; the Spirit of the living God, 2 *Cor.* iii. 3; and of Christ, *Philip.* i. 19; and of the Son, *Gal.* iv. 6.
5. Every one of these Persons is to be worshipped;
 1. Because every one is God, as already observed.
 2. Because this is the great distinction between Christians and others, that we have a more explicit notion and clearer revelations of the Trinity; to whom we are therefore to pay our adoration accordingly.

OBSERVATION II.

All Three Persons were present at Christ's baptism; because,

1. All are equally desirous of man's happiness, *Ezek.* xviii. 31. *John* v. 40. *Ephes.* iv. 30.
2. To shew that we are to baptize in the name of all Three Persons; we having,
 1. Christ's example, at whose baptism all Three Persons were thus present, and in which they were thus concerned.
 2. His positive precept for it, *Matt.* xxviii. 19.

INFERENCES.

1. That all Three Persons concur in especial acts of Providence. Thus, *Gen.* i. 26. 1 *John* v. 7.
2. That baptism is a divine institution, and so of necessary and indispensable obligation, *John* iii. 5. *Acts* iii. 19. *Mark* xvi. 16. *Rom.* vi. 3.
3. That we have great cause to bless God for ours, 1 *Pet.* iii. 21. *Ephes.* ii. 12, 13. 1 *Cor.* vi. 11.

USE.

That we carefully perform our several duties to each of these Persons; such as,

1. Faith, *Mark* xi. 22. *Rom.* i. 17.
2. Fear, *Ps.* cxlix. *Luke* xii. 5.
3. Love, *Deut.* vi. 5. *Matt.* xxii. 37, 38.
4. Trust, 1 *Pet.* v. 7.

5. Prayer, *Matt.* vii. 7. *1 Thess.* v. 17.
6. Joy, *Philip.* iv. 4.
7. Thankfulness, *1 Thess.* v. 18. *Ephes.* v. 20.
 1. To the Father,
 1. For our creation, *Gen.* i. 27. *Isa.* lxiv. 8. *Acts* xvii. 24, 25, 26.
 2. For our preservation, *Acts* xvii. 28.
 3. For all our temporal blessings, *Acts* xiv. 17.
 4. For those of a higher nature, *Ephes.* i. 3, 4; ii. 8.
 5. For the hope of eternal glory, *1 Pet.* i. 3, 4.
 2. To the Son,
 1. For expiating our sins, *1 John* ii. 2.
 2. For interceding for our souls, *Rom.* viii. 34. *Heb.* vii. 25.
 3. To the Holy Ghost,
 1. For inditing the Scriptures, *2 Tim.* iii. 16, 17.
 2. For helping our infirmities, *Rom.* viii. 13, 26.
 3. For sanctifying our souls, *2 Thess.* ii. 13. *1 Pet.* i. 2.
 4. For securing to us a better state, *Ephes.* i. 13; iv. 30.

MATTHEW iii. 17.

This is my beloved Son, in whom I am well pleased.

CHRIST is the beloved, or only Son of God.

He is called the Son of God,

1. Because conceived by the Holy Ghost, *Luke* i. 35. *Matt.* i. 20.
2. Because sanctified by the Father, and sent into the world, *John* x. 36.
3. Because raised from the dead, *Acts* xiii. 33. *Rom.* i. 4.
4. Especially, because begotten of the Father from all eternity, *Col.* i. 15.

For which consider,

- Christ had a real being and existence before He was born of the Virgin Mary, *Gal.* iv. 4. *John* vi. 33, 51; xvi. 28. He was before John the Baptist, *John* i. 15; before Abraham, *John* viii. 58; before the world, *John* i. 1, 2, 3. *Col.* i. 15, 16. *Heb.* i. 2. ‘Ο γὰρ τοῦ θεοῦ σίδης, ὁ πρὸ αἰώνων γεννηθεῖς.—*Ignat.* *Ep.* [Interpol.] ad *Ephes.* [18, tom. ii. p. 51, Cotel.]

- The Being which He had was truly Divine, the same which the Father had; so that He was really and truly God, *Rom.* ix. 5. *Philip.* ii. 6, 7. *John* i. 1; xx. 28; 1 *John* v. 20.

The same were revealed in the Old Testament, *Isa.* vii. 14; ix. 6. **אֵל גָּבֹר**.

Hence His blood, which He shed as man, is yet said to be the blood of God, *Acts* xx. 28.

- This His Divine nature He received of the Father, *John* v. 26; vii. 29. He is called by the Council of Nice, Θεὸς ἐκ θεοῦ, φῶς ἐκ φωτὸς, θεὸς ἀληθινὸς ἐκ θεοῦ ἀληθινοῦ.

Pater est vita in semetipso, non à Filio: Filius vita in semetipso, sed à Patre.—*Aug.* [in *Joh. Tract.* xix. tom. iii. p. 2, p. 443, F.]

Vitam genuit Pater vita, nec differt in aliquo essentia gignentis et geniti, cum sic ex Patre sit Filius, ut consempiternæ æqualitatis non una quidem Persona, sed una sit Deitas.—[*Prosper.*] *Sentent. Decerpt. ex August. ccxxxxv.* [Cf. *Aug. in Joh. Evang. Tract.* xix. tom. iii. p. 2, pp. 442, 443.] And so to the same purpose *Id. contra Maximin.* i. et iii. 14 [tom. viii. p. 705, seqq.]; and *De Incarn. Verbi*, c. 8 [tom. viii. App. p. 53.]

Neither did He receive any part, but the whole Divine essence was communicated to Him, so as to be ὡμούσιος τῷ πατρὶ, *Col.* ii. 9.

- This communication of the Divine essence was properly generation, and therefore Christ more properly a Son, *Heb.* i. 6; inasmuch as τὸ ποιούμενον οὐκ ἐκ τῆς οὐσίας τοῦ ποιοῦντος τὸ δὲ γεννώμενον ἐκ τῆς αὐτῆς οὐσίας τοῦ γεννῶντος.—*Basil. adv. Eunom.* iv. [tom. i. p. 280, A.] And [ii. 15, tom. i. p. 250, D.], having

recited the first verse of St. John's Gospel, he adds, Τὴν εἰς ἀιδίου ὑπαρξίην, τὴν ἀπαθῆ γέννησιν, τὸ συμφὺντος τῷ πατρὶ, τὸ μεγαλεῖν τῆς φύσεως, πάντα ἐν τοῖς ὀλίγοις ρήμασι συλλαβεῖν.

**Ιησοῦς Χριστὸς μόνος ιδίως νιὸς τῷ θεῷ γεγέννηται, λόγος αὐτοῦ ὑπάρχων, καὶ πρωτότοκος, καὶ δύναμις.—Justin. M. Apol. [i.] 23. [p. 68, C.]*

*Ω τοῦ μεγάλου θεοῦ! ὡς τοῦ τελείου παιδίου! νιὸς ἐν πατρὶ, καὶ πατὴρ ἐν νιῷ.—*Clem. Alex. Pædag. i. 5. [p. 112.]*

Hence He is called the Image of God, *Heb.* i. 2, 3; and God's own Son, *Rom.* viii. 32. Not by adoption, *Gal.* iv. 4, 5; and the *μονογενῆς*, the Only-begotten of the Father, *John* i. 14; iii. 16.

Hence therefore we may see the reason of every expression in my text, uttered from heaven by God Himself.

1. This, *My Son*. Because it is the Father that spake, by a voice from heaven; as our Saviour spake from thence to St. Paul, *Acts* xxvi. 13, 14; so here God the Father spake, and owned our Saviour for his Son.
2. *My beloved Son*; because His only-begotten, *Matt.* xii. 18; xvii. 5.
3. *In whom I am well pleased*; Ἐν ᾧ εὐδόκησα. In, or through whom, I am well pleased with all the sons of men that repent and turn to me, *Eph.* i. 6. *John* iv. 42.

And the reason is this, because this Son of God having in our nature undergone the punishment of our sins, we are hereby reconciled to God, *Rom.* v. 10; and so have peace with Him, *Rom.* v. 1.

Hence, therefore, we may observe two things.

1. That this Jesus Christ, as He is the Son of God, must needs be the Lord too, *Matt.* xxviii. 6. *Luke* ii. 11. *John* iv. 1. *Acts* ix. 5, 6, 10, 11. *Hos.* i. 7, where בְּמִימְרָא דַיִם is rendered by the *Targum* By the word of the Lord.. For,
1. As the Son of God, He must needs be the Lord too, as His Father is; בְּנֵי הָאָהָן, the Being of Beings, for “all things were made by Him,” *John* i. 3.

2. Besides this His dominion as the Son of God, He is Lord also, as the Son of man; for as such He purchased this power by His death, *Eph.* i. 20, 21, 22. *Philip.* ii. 11. *Matt.* xxviii. 18.
2. It is also to be observed, that He is our Lord in a peculiar manner, *John* xx. 28. *Philip.* iii. 8. For it is He that hath redeemed us with His own blood, *Tit.* ii. 14. *Rev.* v. 9, 10.

USE.

Hence learn,

1. To adore and magnify the infinite love of God in our redemption, *John* iii. 16; 1 *John* iv. 9, 10.
2. To put our whole trust and confidence in Him for our salvation, *Heb.* vii. 25. For He being God, as well as man, His death could not but be a propitiation for all our sins, 1 *John* ii. 2; and be able to endue us with true grace and virtue, *Acts* iii. 26.
3. To worship and glorify Christ as God and Lord, *John* v. 22, 23.
4. To call to mind, that Christ being our Lord, both by creation and redemption, we are to look upon ourselves as not our own, but His, 1 *Cor.* vi. 19, 20. *Rom.* xiv. 7, 8.
5. And lastly, to devote ourselves wholly to His service, 2 *Cor.* x. 5. 2 *Tim.* ii. 19. 1 *Pet.* ii. 9, 10, 11, 12.

MATTHEW v. 16.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

- I. **WHAT** we are to understand by *light*; namely,
 1. Knowledge, *John* i. 9; iii. 19; viii. 12. *Acts* xxvi. 18. *2 Cor.* iv. 4.
 2. Doctrine, *Matt.* v. 14. *2 Cor.* iv. 4. *Luke* xvi. 8.

3. Holiness of Life, *Ephes.* v. 8. And that this is chiefly intended here, appears plainly from the following words: *that they may see your good works, &c.*
- II. What by shining; *Let your light so shine before men, i.e.* to be made manifest, and shew itself, not only to God and our own consciences, but to all *men*, to all we converse with, *John* v. 35.

That it appear with lustre, and be bright and glittering; which is the proper signification of *λάμπω*, the word in the original: to spread its rays like a torch, says Budaeus; *Niteo, splendeo, corusco*, say others. Thus it is said of our Saviour, in his transfiguration, "Ελαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, *Matt.* xvii. 2. And thus applied to God's first production of light, *Gen.* i. 3; and to the light of our Saviour's gospel breaking in upon the hearts of His disciples, *2 Cor.* iv. 6.

III. Two ends of this light shining.

1. That others *may see our good works*, *Tit.* ii. 7, 8. *2 Thess.* iii. 9. Not that we may be applauded for them, *Matt.* vi. 1, 5. But,
 1. For their conviction, *1 Pet.* ii. 12, 15.
 2. For their imitation, *1 Cor.* xi. 1. *Heb.* xiii. 7.
2. That they may *glorify your Father which is in heaven*.
 1. By approving His ways, *1 Pet.* ii. 8. *Rom.* ii. 24. And, on the contrary, *Col.* ii. 5. *2 Cor.* ix. 13. *1 Thess.* i. 7.
 2. By turning to them, *1 Pet.* iii. 2. *1 Thess.* i. 7.
 3. By praising His mercy, for giving such grace to men, *1 Cor.* xiv. 25. *1 Pet.* ii. 9.

OBSERVATION I.

It is Christ's command, that His disciples be eminent in *good works*, *Matt.* v. 47. *Luke* xii. 48.

1. What are *good works*? Such as are done,
 1. By good men, *Prov.* xv. 8; xxi. 27. *Isa.* i. 11, 15.
 2. Out of regard to God's command, *Deut.* xii. 8. *Mark* x. 19. *1 Cor.* vii. 19.
 3. With a willing mind, *1 Chron.* xxviii. 9. *2 Cor.* viii. 12.

4. With all our might, *Eccles.* ix. 10. *Deut.* x. 12. *Rom.* i. 9.
5. With humility, *Acts* xx. 19. 1 *Pet.* v. 5. *Mic.* vi. 8.
6. For God's glory, 1 *Cor.* x. 31.
2. What sort of *good works* are here required ?
 1. Works of penitence for sin, *Matt.* iv. 17. *Acts* xxvi. 20.
 2. Of faith in Christ, 2 *Thess.* i. 11.
 3. Of piety towards God, 1 *Tim.* iv. 7, 8. *Heb.* xii. 28.
 4. Of sobriety and mortification towards ourselves.
 1. Sobriety, *Rom.* xiii. 12, 13. 1 *Thess.* v. 6, 7, 8.
 2. Mortification, *Col.* iii. 5. *Gal.* v. 24.
 5. Of charity to the poor, 1 *Tim.* vi. 17, 18. *Heb.* xiii. 16. *Matt.* xxv. 35, &c.
 6. Of equity and justice towards all, *Rom.* xiii. 7, 8. 1 *Thess.* iv. 6.
3. Why should Christians be so eminent, above others, for their *good works* ?
 1. Because they have more knowledge, *John* iii. 19. *Jam.* iii. 13; iv. 17.
 1. Of God, *Acts* xvii. 23, 27. *Gal.* iv. 9.
 2. Of Christ, *Rom.* x. 4; xiv. 9. 1 *Cor.* i. 23, 24.
 3. Of the soul's immortality, and the rewards and punishments of the other life, 2 *Tim.* i. 10. *Matt.* xxv. 46.
 2. They have more advantages of being so, *Luke* x. 13. *John* xv. 22. 2 *Cor.* xii. 9.
 3. They have vowed and covenanted to do it, *Matt.* xxviii. 19, 20. 1 *Pet.* iii. 21. *Eccles.* v. 4, 5.
 4. They have had more especial mercies, *Acts* xx. 28. *Tit.* ii. 14. 1 *Pet.* ii. 24. 1 *Cor.* vi. 19, 20.
 5. They are positively enjoined to labour after perfection, *Matt.* v. 48; to grow in grace, 2 *Pet.* iii. 18; and to strive for the mastery, 1 *Cor.* ix. 24, 25. And are directed by St. Paul to press forward towards the mark set before them, *Philip.* iii. 13, 14.

USES.

1. How sad, then, is the case of such as are not thus eminently holy! *Luke* ix. 62. *Acts* xvii. 30.
2. How much worse their case who are eminently

- wicked, as too great a part of the world are !
Job xxxvi. 18. *Matt.* xxiv. 48, 49, 50, 51.
3. Let us strive to be thus eminently holy, 1 *Pet.*
i. 13, 14, 15, 16.
Consider,
1. *Good works* are the best sign of a good faith, *Jam.*
ii. 18, 26.
2. They are the best means of keeping a good con-
science, 2 *Cor.* i. 12.
3. They are the only way of being in the favour of
God, *Isa.* i. 17, 18.
4. They are the best cordial in time of affliction, *Isa.*
xxxviii. 3.
5. Do well here, and have well hereafter, *Matt.*
xxv. 21. 2 *Cor.* v. 10.

OBSERVATION II.

The ultimate end of all our actions should be God's glory,
1 *Pet.* iv. 11.

1. What are we to understand by God's glory ?

Ans. Not the adding any thing of glory to Him, of which
He is incapable, being infinitely perfect and
glorious, *Ex.* xv. 11. *Rom.* xi. 36. But the mani-
festing the glorious properties that are in Him, in
like manner as our Saviour is said to manifest His
own glory, *John* ii. 11 ; and as He prayed to be
glorified, *John* xvii. 5. *Isa.* ix. 21.

2. What glory hath God by good works ?

Hereby we manifest,

1. His sovereignty over us, *Isa.* lxiii. 19. *Rev.* xix. 6, 7.
 2. The certainty of His promises, *Philip.* iii. 20, 21.
1 *Pet.* i. 3, 4.
 3. The excellency of His commands, *Ps.* xix. 9, 10, 11.
 4. The greatness of His mercy, *Heb.* viii. 10, 11, 12
Rom. ix. 23, 24.
 5. The power of His grace, 2 *Cor.* xii. 9.
3. Why should God's glory be our ultimate end ?
1. Because He has commanded it, *Lev.* x. 3. 1 *Cor.*
x. 31.
 2. Because it was His end in all things, *Prov.* xvi. 4.
Ps. cxxxviii. 5.

3. Because it is the end of our creation, and preservation, and power to do any thing, *Jer.* ix. 23, 24. *1 Cor.* i. 31. *2 Cor.* x. 17.
4. Because it is the best of ends, *Ps.* xcix. 9. *Matt.* iv. 10.

USE.

That we aim continually at God's glory; as remembering,

1. How angry God is at such as do it not, *Acts* xii. 23.
2. How He threatens them, *Mal.* ii. 2.
3. No actions are good that are not done for His glory, *Matt.* vi. 2, 5, 16.
4. Hereby you will antedate the work of heaven, *Rev.* vii. 9, 10, 11.
5. Lastly. Give Him glory now, and He will give you glory hereafter, *Ps.* l. 23. *1 Cor.* ii. 9.

MATTHEW v. 34.

But I say unto you, Swear not at all.

I. WHAT is it to swear?

Ans. It is a calling upon God as a witness, to confirm what we say. Τὸν θεὸν ἐκάλουν μάρτυρα.—*Chrysost.* [in *Act. Apost. Hom.* ix. tom. ix. p. 77, A.]

Solet Deus ad probandam fidem in juratione ab hominibus nominari.—*Optat. Milev.* [ii. 22, p. 42.] *Et cum per solum Deum soleant homines jurare.*—*Id.* [iii. 3, p. 54.]

Μαρτυρία γὰρ ἔστι θεοῦ περὶ πραγμάτων ἀμφισθέτουμένων, ὅρκος.—*Phil. Jud. de Decal.* [tom. ii. p. 195. Ed. Mangey.]

1. It is a calling upon God, *Deut.* vi. 13; x. 20.
2. As a witness. *Est enim jusjurandum affirmatio religiosa.* *Quod autem affirmatè, quasi Deo teste, promiseris, id tenendum est.*—*Cic. de Offic.* iii. 29.

3. To confirm what we say. *Heb.* vi. 16, Εἰς βεβαιώσιν, it is πίστις ἀντίλογιας.

"Ορχός μὲν γάρ ἐστιν ὁμολογία καθοριστικὴ μετὰ προσπαγαλήψεως δείας.—*Clem. Alex. Strom.* vii. 8, p. 861.

- II. Whether it is lawful under the Gospel, in any case, to swear?

Ans. It is. For,

1. The matter of it is as lawful now as ever, *Matt.* v. 17.
2. It was a part of the moral, not the ceremonial law, *Command. III.*
3. It is a part of God's worship, *Deut.* vi. 13; x. 20.
4. By it we give much glory to God; thereby acknowledging,
 1. His heart-piercing eye, *1 Sam.* xvi. 7. *Ps.* vii. 9. *Jer.* xvii. 10.
 2. His avenging hand, *Zech.* v. 3, 4. *Mal.* iii. 5.
5. The saints of God, even in the Gospel, have sworn, *2 Cor.* i. 23. *Gal.* i. 20. *Philip.* i. 8.
6. The Apostle to the Hebrews is clear for it, *Heb.* vi. 16.
7. The end of an oath is lawful, *ibid.*

So, then, it is lawful for subjects to take, and for magistrates to administer, an oath.

Quamvis dictum sit, ne juremus; nusquam autem in Scripturis sanctis legi meminerim, ne ab alio jurationem accipiamus.—August. Epist. xlvii. [ad Public. tom. ii. p. 110, G.]

- III. How are our Saviour's words to be understood, *Thou shalt not swear?*

- Ans.* 1. Not to swear by any creature, *ver. 35.*
2. Not customarily and in common discourse, *ver. 37.*
3. Not rashly or vainly, *Jer.* iv. 2.

MARK vi. 12.

And they went out, and preached that men should repent.

IT is the duty of all men, every where, to repent.

I. The necessity of this great duty of repentance.

1. *Necessitas præcepti*; as over and over enjoined in Scripture, *Ezek.* xiv. 6; xviii. 30. *Matt.* iii. 2; iv. 17; ix. 13. *Mark* i. 15. *Acts* xvii. 30; xx. 21. *2 Pet.* iii. 9. *Rev.* ii. 5, 16, 21, 22; iii. 3, 19.
 2. *Necessitas medii*; in order,
 1. To pardon of sins, *Isa.* lv. 7. *Acts* ii. 38; iii. 19; v. 31. *Ps.* ciii. 8.
 2. To the favour of God, *Jer.* xxxi. 18, 19, 20. *Jonah* iii. 9. *Deut.* iv. 30, 31. *Rom.* xiv. 18.
 3. To an interest in Christ, *Luke* xxiv. 47. *Gal.* v. 24. *Eph.* v. 14.
 4. To the comforts of the Holy Ghost, *Acts* ix. 31. *Rom.* xiv. 17.
 5. To the preventing of judgments, or averting them, *Jer.* xxvi. 3. *Isa.* xxxviii. 1, &c. *Dan.* iv. 27. *2 Chron.* xxxiii. 12, 13.
 6. To the obtaining a blessing upon mercies, *Mal.* ii. 2. *Rom.* viii. 28.
 7. To peace of conscience, and an inward quiet and satisfaction, *2 Cor.* i. 12. *Ps.* cxix. 165.
 8. To communion with God, *Isa.* i. 16, 17, 18.
 9. To an interest in the promises, *Ps.* l. 16, 17, 23. *Deut.* vi. 3. *Heb.* x. 36.
 10. To the avoiding of hell, *Ezek.* xxxiii. 14, 15. *Luke* xiii. 3. *Rev.* xxi. 8.
 11. To the fitting us for heaven, *1 Cor.* xv. 50. *Col.* i. 12.
 12. To the bringing us thither, *Rev.* xxii. 14, 15. *Rom.* vi. 22.
- To save an impenitent sinner is not consistent with,
1. The justice of God, *Gen.* xviii. 25. *Ps.* xi. 7.

2. The mercy of God, *Ex. xxxiv. 6, 7.*
3. The faithfulness of God, *1 Thess. v. 23, 24.*
4. The design of our Saviour's incarnation, *Matt. i. 21. Acts iii. 26.*
5. The nature of that heaven, whereinto we hope to be translated, *Rev. xxi. 27.*
 1. Its company, *Heb. xii. 23.*
 2. Its objects, *2 Pet. iii. 13. Heb. xii. 22, 23, 24. 2 Tim. iv. 8.*
 3. Its employment, *Rev. vii. 10, 11, 12; xxii. 3.*

II. The nature of a true and saving repentance.

1. Negatively.

1. A man may acknowledge his sins, and yet not truly repent of them: Pharaoh, *Ex. ix. 27*; Balaam, *Num. xxii. 34*; Saul, *1 Sam. xv. 24*; Judas, *Matt. xxvii. 4.*
 2. A man may mourn for his sins, and yet not be a true penitent, *Prov. v. 11. 1 Kings xxi. 27.*
 3. A man may resolve against sin, and yet not be said to repent of it, *2 Pet. ii. 22.*
 4. A man may forsake some sins, and yet not deserve the name of a penitent, *Ezek. xviii. 30, 31. Mark x. 17, &c.*
 5. A man may forsake all his former gross sins, and yet come short of a true repentance, *1 Thess. v. 22. 2 Cor. vii. 1. Jam. ii. 10.*
 6. A man may outwardly perform all the duties of religion, and yet be no true penitent in the sight of God, who searches the heart and reins, and passes judgment accordingly, *Isa. i. 11, 15. Jer. ix. 26. Ezek. xviii. 31. Matt. v. 8.*
2. Positively. These things are requisite in order to a true and saving repentance:—

1. Conviction, *John xvi. 8.* Conviction is a clear, constant, and evangelical sight and sense of sin. It is not only the work of the head, but of the heart; it is not only a sight, but a sense; it is not only the clear apprehension of the understanding, but the full persuasion of the will, that sin is sin; that it is dangerous to us, and we

guilty of it, *Rom.* vii. 13. *1 Kings* viii. 46. *1 John* i. 8, 9, 10. So that there be three things in sin that we are to be thus convinced of:—

1. Its sinfulness, *2 Sam.* xxiv. 10. *Hab.* i. 13. *Isa.* i. 16, 17. *Ps.* v. 5. *Rom.* vi. 12, 13. *1 John* iii. 8.
2. Its dangerousness, *Prov.* xxiv. 16, 20. *Isa.* iii. 11. *Zech.* vii. 12. *Heb.* x. 31.
 1. To our souls, *Ps.* xxxii. 10. *Isa.* lvii. 20, 21.
 2. To our bodies, *Jam.* i. 15. *Num.* xi. 33.
 3. To our estates, *Deut.* xxviii. 15, &c.; xxx. 15, 20. *Ps.* cvii. 34. *Jer.* xviii. 7, 8, 9, 10; li. 5. *Hos.* iv. 1, 2, 3.
 4. To our whole man, making us liable to the wrath of God, both temporal and eternal, *Prov.* xi. 5, 6, 7, 8; xxi. 12, 15. *Rom.* i. 18. *Eph.* v. 6. *2 Chron.* xxv. 4. *Rom.* ii. 5; v. 12; vi. 23.
3. Our own guiltiness of it; that sin is not only sinful, but that we are so too, *Job* ix. 2, 3.
 1. Originally, as the guilt of Adam's sin is imputed to us, *Rom.* v. 18, 19.
And as the guilt of it is inherent in us, and we have a fountain of sin in our hearts, which flows forth in our lives, *Jam.* iii. 2. *Prov.* xx. 9.
 2. Actually. As sin acts us, so we have acted sin; as sin lives in us, so we have lived in sin, *Ps.* xiv. 3. *Rom.* iii. 23.

1. And so we must be convinced of all the sorts of our sins, against the first and second table, against the Law and against the Gospel; against God's justice and His mercy, His judgments and His patience, openly and secretly; our own and other men's sins; our sins of ignorance and of wilfulness, of our hearts, our tongues, and our hands.
2. Of the numberless number of our sins, the manifold vain thoughts that spring up in our hearts, the idle and wicked words that

flow forth from our mouths, and the sinful actions that overflow our lives, *Job* xiii. 23.

3. Of the several aggravations of them. Their being,

1. Against the light of nature, *Rom.* i. 21.
2. Against the Law of God, *1 John* iii. 4.
3. Against the Gospel of Christ, *John* iii. 19. *2 Tim.* ii. 19.
4. Against the frequent admonitions of the word, *Isa.* xxviii. 10. *Prov.* i. 24, &c. *Jer.* vii. 25, 26, 27, 28.
5. Against the love of God in sending our Saviour into the world to assume our nature, and suffer and die for us, *Rom.* v. 8. *Jude* 4.
6. Against the patience and long-suffering of God, *Eccles.* viii. 11. *Rom.* ii. 4. *Rev.* ii. 21.
7. Against the abundant mercies of God, *Isa.* i. 2. *2 Sam.* xii. 7, 8, 9; and against His judgments sent to awaken them out of their sins, *Isa.* xxvi. 9. *Hos.* v. 15. *Amos* iv. 6, &c. *Mic.* vi. 9.
8. Against His promises, *Matt.* xxiii. 37. *1 Sam.* ii. 30; and against His threatenings, *Gen.* ii. 17; iii. 11.
9. Against our own resolutions to the contrary, *2 Pet.* ii. 22.
10. Against our solemn vows to God, *Ps.* lxi. 8. *Eccles.* v. 4, 5.
11. Against the checks of our own consciences, *Rom.* ii. 15; vii. 15.
12. Against the motions of God's Spirit directing to do otherwise, *Eph.* iv. 30. *Rev.* iii. 20.
13. With frequent repetitions of them, *Jer.* iv. 14. *Job* xiii. 23; xxii. 5.
14. When shameless and daring, *Jer.* vi. 15; viii. 12; xiii. 27. *Philip.* iii. 19.
15. When they come to be delighted in, *Jer.* xi. 15. *Isa.* lvi. 12.

2. Humiliation, *Lev.* xxvi. 40, 41, 42. *Ezra* ix. 5, 6, 7.
Dan. ix. 4, &c. *Joel* ii. 12, 13. *Jam.* iv. 8, 9, 10.

Which is to be,

1. Hearty, *Joel* ii. 13. *Isa.* lvii. 15. *Mal.* ii. 2. *1 Kings* viii. 47, 48; xxi. 27, 28, 29. *Ps.* li. 6, 7; lxvi. 18.

2. From right motives ; namely,

1. Because God is offended by sin, *Gen.* xxxix. 9. *Luke* xv. 21.
2. Because Christ died for it, *Heb.* ix. 26, 28. *Rom.* iv. 25. *1 John* ii. 2. *1 Pet.* iii. 18.
3. Because our souls are defiled by it, *Mark* vii. 15. 21, 22, 23. *Tit.* i. 15.
4. Because it enslaves us to Satan, *2 Tim.* ii. 26.
5. Because it separates us from God, *Isa.* lix. 2.
6. Because it is the cause of all miseries, *Ps.* cvii. 17. *Rom.* v. 12.

The true Christian is not only sorry for the sting,
but for the shame of his sins, *Rom.* vii. 24.

3. Adequate and fitted,

1. To the number, *Ps.* xxxviii. 4; xl. 12;
2. To the sizes, of our sins. Great sins require great
repentance ; great provocations, great humiliation, *Ps.* li.

4. Universal, *Ps.* cxix. 6; cxxxix. 23, 24.

1. For omissions as well as commissions ; these
being,

1. Against God's law, as well as they, *1 Thess.* v. 22.
2. What we shall be judged for at the last day, as
well, yea, rather than them, *Matt.* xxv. 10, 30, 41, &c.

It is a sin to live without God, as well as against
God, *2 Chron.* xv. 3. *Eph.* ii. 12.

2. For secret and hidden sins, as well as those that
are open and visible, *Ps.* xix. 12. Now our
secret sins,

1. Are all known to and observed by God, *Ps.* xc. 8. *Gen.* vi. 5.
2. Will rack the conscience, *Ps.* xxxviii. 4.
3. Must be brought to judgment against us, as

well as others, *Eccles.* xii. 14. *Rom.* ii. 16. *Luke* viii. 17.

3. For those of our heads as well as hearts, *Mark* xvi. 16. *Gal.* v. 20. Heresies are reckoned amongst those sins which debar the offender of an entrance into heaven.
4. For little as well as greater sins; these being all contrary,
 1. To the nature of God, *Lev.* xi. 44.
 2. To the law of God, *1 John* iii. 4.
 3. Are offences in His sight, *1 Thess.* v. 22.
 4. Deserve His wrath, *Rom.* vi. 23.
 5. Defile the soul, *Tit.* i. 15. *2 Cor.* vii. 1.
 6. Exclude out of heaven, *Matt.* v. 19. *Rev.* xxi. 27.
 7. Are unpardonable without Christ, *Ezek.* xviii. 4.
 8. Are avoided by the saints of God, as well as great ones, *Ps.* cxix. 113.

Nay, we are not only to be humbled for little sins as well as great ones, but in some sense more; especially considering that,

1. They are more frequently committed, *Ps.* xix. 12.
2. With less reluctance, *Job* xxxiv. 32.
3. We have been seldom humbled for them. Great and daring sins shock the conscience, and make a man ready to cry out with Hazael, *2 Kings* viii. 13; and again, when committed, wound and grieve the soul like those, *Acts* ix. 5; and like St. Peter, *Matt.* xxvi. 75: but little sins not so.

3. Confession of sin.

1. To Almighty God, *Ezra* x. 11. *Lev.* xxvi. 40, 42. *Ps.* xxxii. 5.

This confession is to be,

1. Hearty and sincere, not with our mouths only, but with our hearts and souls. Our hearts must be unison with our tongues herein, *Ps.* xxxiv. 18.

2. With humiliation and sorrow of mind, *Ezra* x. 1, 6. *Ps.* xxxiv. 18. *Luke* xviii. 13.
To make confession of sin, without humiliation for it, is to commit sin whilst we confess it, *Ezra* ix. 5, 6, 7. *2 Kings* xxii. 19, 20. *Neh.* i. 4, &c. *Ezek.* xvi. 63.
3. General, *Lev.* xvi. 21. Never a sin that is known to us, but must be acknowledged to God, secret as well as open, *Ps.* xix. 12.
4. Particular. We must not only confess all sins in general, but every sin in particular, *Ps.* li. 4.
5. With the aggravations of it. The killing aggravations are to be confessed wherewith our sins are clothed, as well as naked sins, *Dan.* ix. 13. *Lam.* i. 20.
6. Loathing ourselves for it. Though sin be sweet in commission, it should be bitter in confession. What we confess to God we are to loathe in ourselves, *1 Kings* viii. 35. *2 Sam.* xxiv. 10. *Ezek.* xx. 43; xxxvi. 31.
7. With prayer to God, *Dan.* ix. 4, 20.
 1. For pardon, *Ps.* li. 9. *Luke* xviii. 13. *Hos.* v. 15.
 2. For victory over it, *Ps.* li. 7, 10.
2. To men, *2 Sam.* xii. 13. *Luke* xv. 21.
 1. When the conscience is troubled with it. When any sin lies heavy upon our minds we are to confess it to others, that we may be helped by their prayers, *Jam.* v. 16. *1 Sam.* xv. 30.
 2. When the soul is foiled by it. When we are like to be worsted by any sin, we are to call in for help from others, *1 John* i. 9. *Josh.* vii. 20.
 3. When God is eminently provoked, *Acts* xxii. 4. *1 Tim.* i. 15.
4. Conversion and amendment, *Isa.* i. 16, 17. *1 Pet.* iii. 11.
 1. From sin, *Acts* iii. 19.
 1. From sin in general, *Rom.* vi. 12. No sort of sin whatsoever excepted.
 2. From most beloved sins, and to which most strongly tempted, *Ps.* xviii. 23. *Heb.* xii. 1.

2. To holiness, *Acts* xxvi. 20. Not only cease doing evil, but learn to do well, *Isa.* i. 16, 17.

And this,

1. Unfeignedly, *Ps.* cxix. 34, 128. 1 *Kings* viii. 61. 2 *Chron.* xxv. 2.
2. Speedily, *Eccles.* xii. 1. *Ps.* cxix. 59, 60.
3. Without any reserve, *Rom.* ii. 22.
4. With perseverance to the end, *Matt.* x. 22. *Job* xxvii. 5, 6.

III. The hindrances of repentance.

1. Ignorance, 1 *Cor.* ii. 14. *Isa.* i. 3, 4. *Prov.* i. 29.
 1. Of the sinfulness of sin, which they are to be converted from, *Rom.* vii. 13.
 2. Of the glory of God, which they are to be converted to, *Rom.* i. 28. *Job* xxi. 14.
 3. Of the merits of Christ, which they are to be converted by, *Philip.* iii. 10.
 4. Of the nature of that repentance, which they are, in conversion, to exercise themselves in, *Acts* xvii. 30. *Eph.* iv. 18, 19. *Mic.* vi. 6, 7.
2. Unbelief, *Acts* xix. 9.
 1. Of the Scripture that commands repentance, *Ps.* l. 17; *evi.* 24.
 2. Of the penalties which it declares shall be inflicted upon the impenitent, *Luke* xiii. 3, 5. *Ezek.* xviii. 31.
 3. Of the privileges which it entails upon the penitent, *Isa.* i. 18, 19; lv. 7. *Luke* xxiv. 47.
3. Cares of the world, *Luke* viii. 14; xvi. 13. 1 *John* ii. 15.
4. Love of sin, *Isa.* i. 4. 2 *Thess.* ii. 12.
5. Self-conceit, *Prov.* iii. 5, 6; xxvi. 12.
6. Hope of long life, *Amos* vi. 3. *Jam.* iv. 13.
7. Presumption upon God's mercy, *Jude* 4. *Jer.* vii. 4, 9, 10, 11.
8. Obstinacy and self-will, *Jer.* v. 3; vii. 26. *Hos.* xi. 7.

IV. Means to be used in order to repentance.

1. Study the Scriptures, *John* v. 39. *Ps.* xix. 7, 8, 9. 2 *Tim.* iii. 16, 17.
1. The commands of the Law, *Ps.* cxix. 105. *Isa.* viii. 20.
2. The promises of the Gospel, *Matt.* vii. 21; xix. 29. *John* iii. 16.

2. Consideration, *Deut.* xxxii. 29. *Ezek.* xviii. 28. *Lam.* iii. 40. Consider what you know, as well as endeavour to know what you are to consider, *Isa.* i. 3. *Eccles.* vii. 14. Consider,
 1. How miserable you are before repentance, *Deut.* xxviii. 15. *Ephes.* ii. 3.
 2. How happy you will be after it.
 1. In honour, *1 Sam.* ii. 20. *Prov.* iii. 16.
 2. In riches, *Prov.* iii. 16. *1 Tim.* iv. 8; vi. 6.
 3. In pleasures, *Prov.* iii. 17. *1 Pet.* iii. 10, 11.
 4. In safety from evil and danger, *Ps.* xxxiv. 8. *1 Pet.* iii. 13.
 5. In peace and quiet of mind, *Prov.* iii. 17.
 6. In support under, and deliverance out of afflictions, *Ps.* xxvii. 5; xxxiii. 18, 19; xxxiv. 4, 5, 6, 7; lxii. 1, 2.
 7. In a title to a blessed eternity, *Matt.* xxv. 34. *Philip.* iii. 20, 21. *Jam.* ii. 5.
 3. Prayer, *Jam.* i. 5. *Ps.* li. 10. Pray to God for His grace and assistance, *Luke* xi. 13. *John* xvi. 24. *Jam.* i. 5.
 1. In sincerity, *Isa.* xxix. 13. *Jam.* iv. 3.
 2. In faith, *Matt.* xxi. 22. *Jam.* i. 6.
 3. Through the mediation of our blessed Saviour, *John* xv. 7; xvi. 24.
 4. With zeal and devotion, *Jam.* v. 16. *Rom.* viii. 26.
 5. With constancy and perseverance, *Luke* xi. 8; xviii. 1.
 4. To your prayer join serious and solemn fasting, *Joel* ii. 12. *Matt.* vi. 17, 18; xvii. 21. *1 Cor.* ix. 27.
 5. Make a right use of what assistances He affords you, *2 Cor.* vi. 1. *Gal.* ii. 21. *1 Thess.* v. 19.
 6. Hear the word, *Acts* ii. 37. *Rom.* x. 17.
 1. Believingly, *Heb.* iv. 2. *Rom.* x. 14.
 2. Attentively, *Luke* viii. 18. *Matt.* xv. 10. *Jam.* i. 21.
 3. Obediently, *Ezek.* xxxiii. 31, 32. *2 Cor.* v. 20. *Mark* iv. 20. *Jam.* i. 22, &c.
 4. Diligently, *Luke* xxi. 38. *Acts* xiii. 44.
 7. Trust on Christ to enable you to repent, *Matt.* xi. 28. *Acts* v. 31.

V. Some further directions in order to a right performance of this duty.

1. Take not up with a counterfeit, instead of a true repentance, *Jam.* iii. 17. When true, it is,
 1. From a right principle, *Ps.* xvi. 8. *Gen.* xxxix. 9.
 2. In a right manner, *Dan.* iv. 27. *Acts* xxiv. 16. *Ephes.* iv. 22.
 3. To a right end, *1 Cor.* x. 31.
2. Never think you have repented enough, or that you can be too much humbled for your sins, so long as you do not despair of God's mercy, *Job* xlvi. 6.
3. Be continually pressing on towards perfection in holiness, *Matt.* v. 48. *Philip.* iii. 12, 13, 14.
4. Do not depend upon that alone for salvation, *Isa.* lxiv. 6. *Luke* xvii. 10.
5. And, lastly, depend entirely on the merits of Christ for acceptance in the sight of God, *1 John* ii. 1. *John* vi. 37.

VI. Some further motives for recommending this duty to our practice. Consider,

1. What a glorious God you have provoked by sins, *Job* xlvi. 5, 6.
2. What dreadful punishments you have deserved, *Matt.* xiii. 42; infinitely beyond that of Nebuchadnezzar, *Rev.* xiv. 10.
3. How many obligations you are under to it, *Isa.* v. 4. *Rom.* ii. 4.
4. What special notice God takes when we repent, *Mal.* iii. 16, 17, 18.
5. How concerned He is when people will not repent, *Jer.* viii. 6, 7, 12; xiii. 27.
6. What rejoicing there is above, in heaven, at the conversion of a sinner, *Luke* xv. 7, 10.
7. No sin, but, without repentance, is damnable, but pardonable with it, *Ezek.* xviii. 30.
8. Heaven is open for none but penitents, *Heb.* xii. 14. *Matt.* xxv. ult.

VII. Conclude all with these three questions for the further explication of the duty :—

Quest. I. Whether it is necessary to repent of unknown sins?

Ans. 1. It is necessary, so far as we can, to observe all our failings, *Ps.* li. 3, 4.

2. It is necessary to repent of all we can observe, *Ps.* li. 9. *Ezek.* xx. 43.

3. It is necessary to repent of the root of all original sin, *Ps.* li. 5, 6.

4. He that rightly repents of all known and original sin virtually repents of all sin, *Ps.* xix. 12.

Quest. II. Whether it is necessary to repent more than once?

Ans. 1. Repentance, as it consists in hatred of sin and conversion from it, should be exercised continually, *Acts* xxiv. 16. *2 Tim.* ii. 19.

2. So oft as we remember any former sin, we are to be sorry for it, *Job* xiii. 26. *Ps.* xxv. 7.

3. Every time we commit any sin, we are immediately to repent of it, *Luke* xxii. 62.

Quest. III. Whether we are to repent of all sins alike?

Ans. Repentance in its own nature should be alike for all, so as to be sorry for it and turn from it. But besides,

Extraordinary sins should have extraordinary expressions of repentance, *Ps.* li. 14. *1 Cor.* xv. 9.

MATTHEW v. 44.

But I say unto you, Love your enemies.

I. WHAT enemies are the objects of our love?

Not the common enemy of mankind, Satan.

*Non orandum est pro Diabolis, quia Ecclesia novit eos
extremo exitio à Deo devotos, et à misericordiâ exclusos.*

—[Cf. *Aug. Civ. Dei*, xxi. 24, tom. vii. p. 642.]

But,

1. Such men as hate us, *Matt.* v. 44.
2. As strive to wrong, or injure us, *Luke* vi. 29.
3. Or that have wronged us already, *Rom.* xii. 17.

II. What love is due unto them?

Of the heart and affections, *Lev.* xix. 17.

By,

1. Forgiving their injuries, *Matt.* xviii. 21, 22, 33. *Luke* xvii. 4.
2. Not seeking revenge, *Rom.* xii. 19.
3. Wishing them all real good, *Job* xxxi. 30.
4. Praying for them, 1 *Tim.* ii. 1. *Matt.* v. 44.
 1. That God would pardon their sin, *Luke* xxiii. 34. *Acts* vii. 60.
 2. Turn their hearts to us.
 3. Reconcile them to Himself.
5. Doing them all good, *Gal.* vi. 10.
 1. To their souls, *Lev.* xix. 17.
 2. Bodies, *Prov.* xxv. 21.
 3. Estates, *Ex.* xxiii. 4, 5.
6. Blessing and speaking well of them, *Jam.* iv. 11. *Rom.* xii. 14.

III. Reason of this duty, or why we are to love our enemies.

1. They bear the image of God, *Gen.* i. 26. *Jam.* iii. 9.
2. This is the great, the distinguishing duty which Christ commands and requires of his disciples, *John* xv. 12, 17; xiii. 34, 35.
3. We must love all men, *Rom.* xii. 18; and their hating us should not make us sin, *Rom.* xii. 17.
4. Nothing will hinder the right performance of our duty so much, as the boiling of hatred in our breasts, *Jam.* i. 20.
5. No duty is accepted till we be reconciled, *Matt.* v. 23, 24.
6. He that hates men, hates God, 1 *John* iv. 20; and our love of enemies will be a good sign of our love to God, 1 *John* iv. 12.
7. Love is the fulfilling of the law, *Rom.* xiii. 8, 9.

8. We must answer for our hatred of others hereafter,
Matt. xviii. 35.

USES.

Hence we may learn,

1. The excellency of the Gospel above all other laws, as being all for peace, *Rom.* xii. 18.
2. That there is nothing in this world that men should hate but sin only, *Ps.* xvii. 10; *ci.* 3; *cix.* 113.
3. The greatness of their sin, who soon fall out with others, and will not be reconciled, *Jam.* ii. 13.

And for MOTIVES to enforce the practice of this duty, we may consider,

1. That God loved us when enemies, *Rom.* v. 8, 10. *1 John* iv. 11.
2. We cannot expect that God should pardon our sins, unless we pardon others, *Matt.* vi. 14, 15.
3. Christ our Saviour hath set us an example hereof, which we are indispensably bound to follow, *Luke* xxiii. 34. *Col.* iii. 13.
4. This was also the practice of the saints, as of David, *1 Sam.* xxvi. 21. *2 Sam.* i. 23; ii. 5, 6. And of the first martyr, St. Stephen, *Acts* vii. 60.

MATTHEW v. 48.

Be ye therefore perfect, even as your Father which is in heaven is perfect.

WHAT is the meaning of these words ?

I. Negatively.

1. Not that we can be *perfect* from sin : as appears,
 1. From Scripture, *Rom.* iii. 9; v. 12. *Jam.* iii. 2. *1 John* i. 8. *Ps.* cxliii. 2.
 2. From reason.

1. We are all born in sin, *Ps. li. 5. Ephes. ii. 3.*

[Ἐκεῖ δὲ οὐκ ἔστιν ἡ κρίσις χωρὶς ἐλέους] διὰ τὸ μὴ δύνασθαι ἀνθρώπον καθαρὸν εὑρεθῆναι ἀπὸ ρύπου, μηδὲ ἐὰν μία ἡμέρα ἢ τῆς γενεσεως ἀυτοῦ.—*Basil.* [in *Ps. xxxii. tom. i. p. 135, C.*]

2. In that our graces are all imperfect.

Peccatum est, cum vel non est caritas [quæ esse debet] vel minor est quam debet.—Aug. [de Perf. Justitiae, tom. x. p. 172, F.]

3. From the fathers.

Μόνος γὰρ ἀναμάρτητος αὐτὸς ὁ λόγος.—Clem. Alex. [Pæd. iii. 12, p. 307.]

Nemo sine peccato. Negare hoc sacrilegium est.—Ambros. [in *Ps. cxviii. tom. i. p. 1254, C.*]

2. Nor that we can be equal to God in any thing; for all His properties are,

1. Essential and necessary, or of Himself, Jehovah.
2. Eternal, *Ex. iii. 14.* And therefore,
3. Independent.
4. Infinite, *Ps. cxlvii. 5.*
5. Without imperfection, *Deut. xxxii. 4.*
6. Without composition.

USES.

Hence learn,

1. To abhor yourselves, who, in comparison of Him, are next to nothing, *Job xlvi. 5, 6.*
2. To admire and reverence God, *Rom. xi. 33.*

II. Positively.

1. That it is our duty to be like unto God in his communicable properties, 1 *Pet. i. 15, 16.*
 1. In knowledge, *Col. iii. 10.*
 1. Of God's nature, *John xvii. 3.*
 2. His word, *John v. 39. Col. i. 9. Josh. i. 8. Ps. i. 2.*
 3. His works, *Job xxxvii. 14. Matt. vi. 28. Ps. viii. 3.*
 2. In love,
 1. To God, *Matt. xxii. 37.*
 2. To men, *Matt. v. 44, 45.*
 3. In justice, *Deut. xxxii. 4.*
 4. In mercy, *Ex. xxxiv. 7. Luke vi. 36.*

1. By forgiving those that injure us, *Matt.* vi. 14, 15.
 2. Pitying their adversities, *Hos.* xi. 8. *Isa.* lxiii. 9.
 3. Relieving their necessities, *Matt.* v. 45.
 5. In our desires, *Ps.* lxxiii. 25.
 6. In our joys, *Phil.* iv. 4.
 7. In our aims and intentions, *Prov.* xvi. 4.
 2. That we should endeavour and labour after this perfection, *Phil.* iii. 12, 14. *Heb.* vi. 1. And this we are obliged and bound to do, upon these two accounts.
 1. Because we were made in the image of God, *Gen.* i. 27.
 2. It is our only holiness.
- USES.**
1. Reproof to those who are more like Satan than God, *John* viii. 44.
 2. Motive to be like unto God, by considering,
 1. The honour, *1 Sam.* ii. 30.
 2. The pleasure, *Prov.* iii. 17.
 3. The profit, of it, *1 Tim.* iv. 8.
 1. As to God's favour here, *Ps.* v. 12.
 2. To His presence hereafter, *Heb.* xii. 14.
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MATTHEW vi. 9.

After this manner therefore pray ye.

IT will not be improper to explain the nature of prayer in general, before we enter upon the several petitions of that form which our blessed Saviour hath prescribed and left us. And, in order thereto, it may be considered,

I. What prayer is, or what it is to pray.

1. It is the desire of things necessary from God, for ourselves and others.

Προσευχή ἔστιν αἴτησις ἀγαθοῦ, παρὰ τῶν εὐσεβῶν, εἰς θεὸν γενομένη.—*Basil.* [Hom. in Mart. Julit. tom. ii. p. 35, D.]

Προσευχή ἔστιν ἀνάζασις νοῦ πρὸς θεὸν, ἡ αἴτησις τῶν προσηκόντων παρὰ θεοῦ.—*Damasc.* [de Orthod. Fid. iii. 24.]

Prayer therefore consists of these parts.

1. The desire,

1. Of the heart only, 1 *Cor.* xiv. 15. 1 *Sam.* i. 13.
2. Or of the heart and tongue together, *Hos.* xiv. 2.

2. Of things necessary. Such as,

1. Pardon of our sins, *Matt.* vi. 12. *Ps.* li. 2. *Acts* viii. 22.

2. Knowledge of himself, *Jam.* i. 5. *Ps.* cxix. 18.

3. Strength against our corruptions, 2 *Cor.* xii. 7, 8.

4. The graces of His Spirit, *Luke* xi. 13.

1. Repentance, *Ps.* xxxviii. 18; li. 10.

2. Faith, *Eph.* ii. 8.

3. Love, *Deut.* vi. 5. *Gal.* v. 22.

4. Trust, *Ps.* lvii. 1, 2; xvi. 1, 2.

5. Submission, *Luke* xxii. 42. 1 *Sam.* iii. 18.

6. Thankfulness, *Job* i. 21. 1 *Thess.* v. 18.

7. Heavenly-mindedness, *Ps.* cxix. 36. *Philip.* iii. 20.

8. Perseverance, *Heb.* x. 23; xiii. 9. *Jer.* xxxii. 40.

5. Power to obey all His commands, *Matt.* vi. 10.

6. Deliverance from temptations, *Matt.* vi. 13. *Luke* xxii. 40.

7. Necessaries for this life, *Matt.* vi. 11. *Prov.* xxx. 8.

1. His protection over us, and blessing upon us, *Gen.* xxviii. 20. *Deut.* viii. 3.

2. Food and raiment, 1 *Tim.* vi. 8.

8. Heaven, *Ps.* lxxiii. 24. 1 *Pet.* i. 9.

3. From God.

To Him only must we address ourselves in prayer for a supply of our wants.

Μόνῳ γάρ προσευκτέον τῷ ἐπὶ πᾶσι θεῷ.—*Orig.* [contra Cels. viii. 26, tom. i. p. 761, D.]

Because,

1. He alone knows the heart, *Rom.* viii. 27.

2. He only can hear, *Ps.* lxv. 2.

3. He only can grant our desires, *Eph.* iii. 20.

4. It is part of our worship, *Isa.* lvi. 7.

Si invocare nomen Domini et orare Dominum, unum atque idem est.—Orig. [in *Ep. ad Rom.* lib. viii. 5, tom. iv. p. 624, B.]

Εἰς ἣν ταὶ ἡ πατέρεια θεοῦ.—[Chrys. de Orat. Hom. i. tom. ii. p. 780, D.]

4. For ourselves and others.

1. Ourselves.

2. Others.

1. All men, 1 *Tim.* ii. 1.

2. Governors, 1 *Tim.* ii. 2.

3. Our enemies, *Matt.* v. 44.

4. The faithful especially, *Ephes.* vi. 18. *Gal.* vi. 10.

II. The necessity of this duty of prayer, which appears, as it is,

1. A peremptory command, 1 *Thess.* v. 17, 18.

2. As it is necessary for the obtaining,

1. God's favour.

2. His mercies, spiritual and temporal, *Ezek.* xxxvi. 37.

3. A blessing upon them, 1 *Tim.* iv. 4, 5.

4. The continuance and increase of grace, *Jude* 20. *Luke* xi. 13.

5. Everlasting glory.

III. How it is to be performed, or how we should pray.

1. With reverence, and a humble sense,

1. Of God's greatness, *Acts* xx. 36; xxi. 5. *Dan.* ix. 4. *Gen.* xxviii. 16, 17.

2. Our own vileness, *Ezra* ix. 6. *Job* xlvi. 5, 6. *Isa.* vi. 5. *Ps.* li. 17. *Luke* xviii. 13.

2. With the spirit, 1 *Cor.* xiv. 15. *John* iv. 24. *Ps.* xlvi. 7.

3. With the understanding, 1 *Cor.* xiv. 15. *Ps.* xlvi. 7.

4. With faith, *Jam.* i. 5. *Matt.* xxi. 22. *Mark* xi. 24. 1 *Tim.* ii. 8.

1. In the presence, *Ps.* exxxix. 6, 7.

2. Power, *Mark* xiv. 36.

3. Promises, of God, *John* xvi. 24.

5. With constancy, *Luke* xviii. 1. 2 *Cor.* xii. 8. 1 *Thess.* v. 17. *Eph.* vi. 18.

We ought to pray every day; because,

1. We are bound to serve God every day, *Luke* i. 75.
2. Christ commands it particularly, *Matt.* vi. 11.
3. The saints always used so to do, *Ps.* lv. 17. *Dan.* vi. 10.
4. We are in daily and continual wants.
6. With a sense of want.
7. With fervency and affections proportionable to the thing we desire.
8. With submission to God's will, as to temporal mercies especially, *Mark* xiv. 36.
9. Without distraction, 1 *Cor.* vii. 35.
10. To a right end, *Jam.* iv. 3. 1 *Cor.* x. 31. *Col.* iv. 2.
11. In the name of Christ, *John* xvi. 23, 26.
 1. Because it is He alone who hath satisfied for sins, which make us not accepted, *Isa.* lix. 2.
 2. He intercedes for us, *Heb.* vii. 25. *Rev.* viii. 3, 4. *John* xvi. 26.
12. Join praise to prayers, 1 *Thess.* v. 18.
 1. Acknowledging what we have to come from Him, *Jam.* i. 17.
 2. That we are unworthy of it.
 3. That it is to be improved for Him.

MOTIVES to prayer.

1. We can expect no mercy without it.
2. There is no mercy, but we may have by it, *Matt.* vii. 7.
3. It is a privilege as well as duty.
4. It preventeth judgments.
5. It is a good sign of grace.
6. It mortifies sin.
7. It fits us for any mercies.
8. It is the antedating heaven.

MATTHEW vi. 9.

After this manner therefore pray ye; Our Father, &c.

AFTER this manner pray ye.

QUEST. Whether this be a form?

Ans. 1. Our Saviour did not intend this for their only prayer.

2. He designed it as a platform for all our prayers.

3. And as a form itself, to be used *totidem verbis.*

As appears,

1. From the word ὡτῶς, *After this manner*, *Luke xix.* 31, 34. *Num. vi. 23*, ἔτι.

2. From προσεύχεσθε, *Pray ye*. Not, order your prayers only according to that form or pattern.

3. From the occasion of His enjoining it, *Luke xi. 1, 2.*

4. From the precept there, λέγετε.

5. From *Matt. vi. 14, 15*, where our Saviour explains the most harsh thing in it by itself, viz. our forgiving other men their trespasses against us, as we expect and desire forgiveness of our trespasses from God.

OBJ. The Apostles never used it.

Ans. 1. It does not follow that the Apostles did not use it, because we do not find it inserted among their prayers in the Scriptures, as *Acts i. 24; iv. 24, 25, &c.*; for all the prayers of the Apostles that are recorded are only occasional, but this a set daily prayer.

2. We may judge of the apostolical, by the primitive practice, who did always use this form in their public prayers, and thought themselves under obligation so to do.

Sic docuit Apostolos suos, ut quotidie in corporis illius sacrificio credentes audeant loqui, Pater noster, &c.—[Hieron. adv. Pelag. iii. 15, tom. ii. p. 786.]

Præmissâ legitimâ et ordinariâ precatione quasi fundamento.—Tertull. [de Orat. c. 9.]

Mία δέησις κοινή.—Ignat. [Interp. Ep. ad Magn. c. 7, Patr. Apost. Cotel. tom. ii. p. 55.]

USES.

1. How highly are they to blame who neglect or slight it.
2. Let it be the platform of all our prayers: learn from this prayer the method and matter.
 1. To direct your prayers to God.
 2. To pray in a known tongue.
 3. That our prayers are to be answerable to God's commands, this prayer having two tables. And therefore,
 1. Those things that concern God's glory are to be asked in the first place, *Matt.* vi. 33.
 2. With the most earnestness, *John* xii. 27, 28.
 3. Temporal comforts to be asked only so far as necessary, *Prov.* xxx. 8.
 4. That we should pray daily, *Luke* xi. 3.
 5. For others as well as ourselves, intimated in the word, ἡμῶν, *Our.*
 3. Use this as a form, *Matt.* xxviii. 19. For which end consider, that it is
 1. The most full.
 2. The most methodical.
 3. Most divine.
 4. Most perfect.
 5. Most acceptable.
 6. The only commanded prayer.

MATTHEW vi. 9.

Our Father which art in heaven,

I. OUR Father.

1. Who is it that is here called *Our Father?*
God, who is,
 1. A Being, *Ex.* iii. 14.
 2. Infinite, *Ps.* cxlvii. 5.
 3. Eternal, *Rev.* i. 8.

4. Subsisting of Himself.
5. In whom all things else subsist, *Acts xvii. 28.*
2. Why is He called *Father?*
 1. Because He is the Father of Christ, *John v. 26.*
 2. And in Him, our Father, *John xx. 17.*
So as we have thereby,
 1. The privilege, *John i. 12.*
 2. The spirit, of sons, *Gal. iv. 6.*
3. Why are we to pray to God as our Father?
That we may pray,
 1. With more reverence, *Mal. i. 6.*
 2. With more confidence, *Ps. ciii. 13;* and boldness of access, *Heb. iv. 16.*
 3. With more assurance of obtaining, 1 *John v. 14, 15.*
4. Why *our* Father, not, *my* Father?
Not but that we may say, my Father, *Matt. xxvi. 39, 42.* But,
 1. To testify our belief, that all believers are His children.
 2. That we may pray for all believers, as well as ourselves, *Jam. v. 16.*

USES.

Hence learn,

1. That all Christians have liberty to call God Father.
2. The happiness of Christians or believers, *John i. 12.*
For they are,
 1. Free from all evil.
 1. Slavery of sin, *Rom. vi. 14.*
 2. Condemnation, *Rom. viii. 1.*
 3. From the terrors of conscience, *Rom. viii. 15.*
 4. From the wrath of God.
 5. From the curse of the law, *Gal. v. 1.*
 2. They have the best of Fathers.
 1. Most wise, 1 *Tim. i. 17.*
 2. Most present, *Ps. xlvi. 1.*
 3. Most powerful.
 4. Most gracious and tender, *Isa. xlix. 15.*
 5. Most lasting.
 3. They have free access to God, *Gal. iv. 6.*
 4. An interest in His special providence, 2 *Cor. vi. 18.*

5. True joy, 1 *Pet.* i. 8, 9.

Therefore,

3. Carry yourselves as His children ;

By,

1. Honouring Him, *Mal.* i. 6.
2. Depending upon Him, 1 *Tim.* vi. 17.
3. Fearing to offend Him, *Jer.* v. 21, &c.
4. Longing to go to Him, *Ps.* xlvi. 1, 2.
5. Obeying Him.
6. Submitting to Him, *Luke* xv. 21, 22.
7. Always praying to Him, as to a Father.

II. *Which art in heaven.*

1. Why is God said to be *in heaven*?

1. Negatively.

1. Not that He is there only, *Ps.* exxxix. 7, 8.
1 Kings viii. 27. *Jer.* xxiii. 24.

2. Nor that He is there more than elsewhere.

2. Positively. But,

1. Because He manifests Himself more in the creatures there, *Ps.* xix. 1. As,

1. His wisdom, *Ps.* civ. 24.

2. His power, *Ps.* viii. 3, 4.

3. His mercy in saints glorified, 2 *Thess.* i. 10.

2. Because He discovers Himself more to the creatures there; by,

1. His prudence in managing the world, and the affairs of it, *Rev.* vii. 12.

2. His faithfulness to His promises, *Matt.* xxiv. 35.

3. His grace in saving some, *Eph.* ii. 5.

4. His justice in condemning others, *Rev.* xv. 3.

5. His goodness to all, *Ps.* cxlv. 9.

3. Because He communicates more of Himself and His perfections to the creatures there.

1. His knowledge, 1 *Cor.* xiii. 12.

2. His love.

3. His goodness, *Heb.* xii. 23.

4. His happiness, *Ps.* xvi. 11.

5. His immortality.

2. Why are we to pray to Him, as *in heaven*?

1. That we may have high, not mean and fleshly, thoughts of Him when we pray, *Isa.* lvii. 15.
2. That we may pray with reverence, *Eccles.* v. 1.
3. With fervency, that our prayers may ascend to heaven, *2 Chron.* xxxii. 20.
4. With confidence,
 1. Of His Omnipotence, *Ps.* cxiii. 5, 6.
 2. Of His Omnipotence, *Ps.* cxv. 3.
5. That we may both manifest, and also exercise our faith in Christ, as now interceding for us in heaven, *1 John* ii. 1; *John* xvi. 26.

USES.

Is God in heaven? Then,

1. Let your hearts be there, *Coloss.* iii. 2. For there is,
 1. Your Father.
 2. Your inheritance, *Matt.* vi. 21.
2. Long to be in heaven too, *Philip.* i. 23. *Matt.* vi. 33.
3. Prepare yourselves for it.
4. When ye pray, leave earthly thoughts.
5. Set and frame yourselves, as in heaven.

MATTHEW vi. 9.

Hallowed be Thy name.

DOCTRINE.

WE are to pray that the name of God may be hallowed.

I. What are we to understand by the *name* of God?

1. God Himself, *Acts* i. 15; iv. 12. *1 Kings* v. 5.
2. Whosoever He makes Himself known to us by; as,
 1. His titles.
 1. Proper, יְהוָה, *Ex.* vi. 3. אֱלֹהִים, *Ex.* iii. 14. הָנָה, *Ps.* lxviii. 4. Lord of Hosts, &c. אֶל שְׁמֵי, *Gen.* xvii. 1.
 2. Common, אֱלֹהִים, *Ps.* lxxxii. 6.

2. His properties or attributes, *Ex.* xxxiv. 5, 6, 7.
Nah. i. 3.

Which God has discovered and manifested to us;

1. In His works, *Ps.* xix. 1, 4. *Rom.* i. 20.
2. In His word.

II. What by *hallowed*?

Not that we can give any thing to Him; but that we,

1. Acknowledge Him to be the true God, *Ps.* xcvi. 7, 8.
2. Admire Him, *Rom.* xi. 33.
3. Adore Him, *Ps.* xcv. 6.
4. Believe Him, *1 John* v. 10.
5. Submit to Him, *1 Sam.* iii. 18.
6. Fear Him, *Isa.* viii. 13.
7. Pray to Him, *Ps.* l. 23; xcv. 1, 2, 3.
8. Obey Him.

III. What do we desire of God in this petition?

1. That we may know Him, *Ps.* c. 3.
2. So know Him, as to believe in Him, *John* iii. 33.
Rom. iv. 20.
3. So believe, as to trust His promises, *Ps.* ix. 10.
4. So trust, as to fear his threatenings, *Amos* iii. 8.
5. So fear, as still to love Him, *Matt.* xxii. 37.
6. So love Him, as to desire Him, *Ps.* lxxiii. 25.
7. So desire Him, as to rejoice in Him, *Hab.* iii. 18.
8. So rejoice in Him, as to observe His precepts, *Ps.* exix. 14, 15, 35, 36. *Matt.* v. 16.
9. So observe His precepts, as to be satisfied with His providences, *1 Sam.* iii. 18. *Isa.* xxxix. 8.
10. So to be satisfied with His providences, as to be thankful for all mercies, *1 Thess.* v. 18.

IV. Why is this petition placed first?

1. Because God's glory is the end of all things, *Prov.* xvi. 4.
2. The end of all the other petitions.
3. It contains all our other desires; so that, until this be granted, we can have none of the other.

USES.

1. Endeavour after the glory of God.
2. Let His glory be the end of all your actions, *1 Cor.* x. 31.

3. Seek it in the first place, *Matt.* vi. 33.
For,
 1. Without that ye seek nothing.
 2. In seeking that ye seek all things, *Matt.* vi. 33.
 4. Have a care of profaning His name.
 1. By taking it in vain. Third Commandment.
 2. By taking it falsely, *Lev.* xix. 12.
 3. By hypocrisy.
 4. By irreverence in His ordinances, *Deut.* xxviii. 58.
 5. By a sinful conversation, *1 Cor.* vi. 20.
 5. Make use of all the aforesaid means for sanctifying His name.
-

MATTHEW vi. 10.

Thy kingdom come.

I. WHAT is the *kingdom* of God?

1. The kingdom of His power, *Ps.* ciii. 19.
2. Of His grace, *Mark* i. 15. *1 Cor.* iv. 20.

Wherein,

1. Himself and Christ is king, *Ps.* ii. 6. *Isa.* ix. 6, 7.
2. All saints are His subjects, *Isa.* lxv. 9, 13. *Acts* ii. 18. *Tit.* ii. 14.
3. Their hearts His palace, *Eph.* iii. 17. *Isa.* lvii. 15.
4. The word His law, *Job* xxii. 22. *Jam.* ii. 8, 12.
 1. The Old Testament.
 2. The Gospel.
5. The ministers in this His kingdom are,
 1. Angels, *Heb.* i. 14.
 2. Men.
 1. Kings and temporal governors, *Isa.* xl ix. 23. *Rom.* xiii. 1, 4.

2. The spiritual governors of His Church, and preachers of His Gospel, who are also His ambassadors, *2 Cor. v. 20*; and these are either,
 1. Bishops, *John xx. 21. Acts xx. 28. 1 Pet. v. 2.*
 2. Presbyters.
 3. Deacons.
 6. His ordinances are the places where we may converse with Him, *Matt. xviii. 20.*
 1. In prayer we speak to Him.
 2. In hearing He speaks to us, *Isa. lxv. 12.*
 7. The sacraments are the seals of this kingdom, *Rom. iv. 11.*
 8. The potent enemies of this His kingdom are,
 1. Sin, *2 Cor. x. 4, 5. Rom. viii. 7. Gal. v. 17.*
 2. Satan, *Ephes. ii. 2.*
 3. The world, *Jam. iv. 4.*
 3. The kingdom of glory,
Where,
 1. His subjects shall all know Him, *1 Cor. xiii. 12.*
 2. Not only know, but be with Him, *John xvii. 24.*
 3. Not only be with Him, but also see Him, *1 Cor. xiii. 12.*
 4. Not only see Him, but enjoy Him.
 1. By loving Him.
 2. By rejoicing in Him.
 5. Not only enjoy Him, but that constantly.
 6. Not only constantly, but eternally, *Matt. xxv. ult.*
- II. What is meant by the coming of this kingdom, or what is it that we pray for in this petition when we say, *Thy kingdom come?*
1. That His kingdom of grace may be set up in all the world, *Gen. ix. 27. Ps. ii. 8; viz.*
 1. That all nations may be subject to Christ, *Phil. ii. 10.*
 2. That He would in every place settle a faithful ministry, *Matt. ix. 38.*
 3. And accompany it with His Spirit, *2 Thess. iii. 1.*
 4. And subdue the opposers of this kingdom, *2 Thess. ii. 8, 9.*

5. That He would root out of His church all such things as hinder the flourishing of His kingdom; such as heresy, schisms, profaneness, &c.
2. That the kingdom of His grace may be established in our hearts. Whereby,
 1. Satan's power in our hearts may be abolished, *Acts xxvi. 18.*
 2. Our corruptions abated, *Gal. v. 24.*
 3. All graces implanted in us. As,
 1. Knowledge, *1 Cor. i. 5.*
 2. Repentance, *Ezek. xxxvi. 26.*
 3. Faith, *2 Cor. viii. 7.*
 4. Love, *Rom. xiii. 8, 9.*
 5. Trust.
 6. Submission to His providences.
 7. Delight in His laws, *Ps. i. 2.*
 8. Heavenly-mindedness, *Philip. iii. 20.*
 3. That He would hasten the second coming of Christ, *Rev. xxii. 20.*

USES.

1. Is there a kingdom of grace?
 1. Then endeavour to be subjects of it, *Luke xiii. 24.*
For which end consider that it is,
 1. The most potent, *Matt. xvi. 18.*
 2. The most peaceable, kingdom, *Rom. xiv. 17.*
As making us at peace,
 1. With God, *Rom. v. 1.*
 2. Our consciences, *2 Tim. i. 3. Heb. x. 22.*
 3. With all creatures, *Job v. 23.*
 3. It hath the best and greatest privileges. For,
 1. Every subject is maintained by the King, *Ps. lxxxiv. 11.*
 2. May have free access to Him.
 3. Pays no tribute, but what he gets by receiving infinitely more than he gives, *Matt. xix. 29.*
 4. It is governed by the best laws, *Ps. xix. 7.*
 5. It is a kingdom where we may be received, and never banished, *John vi. 37.*
 - The MEANS to make our endeavours effectual to this end are,

1. To humble ourselves to God, 1 *Pet.* v. 6.
 2. To apply ourselves by faith to Christ, *Acts* xvi. 31.
 3. To pray constantly that this kingdom may come to us, and we be of it.
2. Such as are of this kingdom must walk according to the laws of it, 2 *Tim.* ii. 19.
2. Is there a kingdom of glory ?
Then,
 1. Look above the things here below.
 2. Seek this kingdom in the first place, and above all, *Matt.* vi. 33.
 3. Prepare yourselves for it.
 4. Set your affections on it, and long after it, *Coloss.* iii. 2. *Ps.* xlvi. 1, 2.
 5. Pray for it, *Rev.* xxii. 20.

MATTHEW vi. 10.

Thy will be done in earth, as it is in heaven.

THERE is a twofold will of God.

1. Secret, 1 *Pet.* iii. 17. *Rom.* xi. 34.
2. Manifested or revealed.
 1. By His works.
 2. By His word, *Acts* xx. 27. And that,
 1. In His commands, *Deut.* iv. 2.
 1. Concerning Himself; as,
 1. That we worship Him as our only God, *Ex.* xx. 3, 4. *Deut.* vi. 13. *Matt.* iv. 10.
 2. Love Him as our chiefest good, *Deut.* vi. 5. *Matt.* xxii. 37.
 - Which love we must manifest and express,
 1. By thinking of Him, *Ps.* cxxxix. 18.
 2. Longing after Him, *Ps.* lxxiii. 25.

3. Endeavouring to please Him, 1 *Thess.* iv. 1.
 4. Rejoicing in Him, *Philip.* iv. 4.
 5. Preferring Him before all things else, *Philip.* iii. 8.
 3. Aiming at His glory, as our ultimate end, 1 *Cor.* x. 31.
 2. Concerning our neighbour, *Matt.* vii. 12; xxii. 39.
- Including,
1. Equity, *Lev.* xix. 11, 12, 13.
 2. Charity, *Matt.* v. 44. *Gal.* vi. 10.
 2. His written will is also manifested in His promises, *Jer.* xxix. 10.
 3. And in His threatenings, *Eccles.* viii. 11.

These things, thus premised, do direct us to make the following inquiries concerning this petition.

I. Which will is here meant?

Not His secret, but His manifested or revealed will, *Deut.* xxix. 29. For,

1. We are not to search into His secret will, *Job* xi. 7.
2. We cannot resist it, *Acts* iv. 28. *Rom.* ix. 19.
3. No promises are made to it; as in the case of Pilate and the Jews that crucified our Saviour, *Acts* ii. 23.

II. What then do we pray for, as to this secret will?

1. That we may submit unto it, *Acts* xxi. 14. 1 *Sam.* iii. 18. *Matt.* xxvi. 39.
2. Be thankful for it when revealed, *Job* i. 21.

III. How is the revealed will of God to be done or performed?

1. Readily, *Ps.* cxix. 60.
2. Heartily and sincerely, *Col.* iii. 23. *Eph.* vi. 6. 2 *Cor.* i. 12.
3. Believably, *Rom.* xiv. 22, 23.
4. Universally, *Ps.* cxix. 6.
5. Constantly, *Luke* i. 74, 75.

IV. Why do we pray that God's will may be done in earth, as it is in heaven?

Because all things there do His will.

1. The inferior things in the firmament, as clouds, thunder, &c., *Ps.* cxlviii. 8.

2. Sun, moon, and stars, *Josh.* x. 12, 13. *Judg.* v. 20.
Job ix. 7.

3. Angels, *Ps.* ciii. 20.

V. Can we do His will, as the Angels do?

No.

1. By reason of our own corruptions.

2. Of Satan's temptations.

But,

1. We are to endeavour to imitate the Angels herein,
1 Pet. i. 15.

2. And to desire that we may do it as they do, *Philip.*
iii. 12, 13, 14.

3. We are to do it in the same manner as they do it,
though we cannot in the same measure.

VI. What do we pray for in this petition?

1. That God would acquaint us with His will, *Ps.* cxix.
12, 33, 34.

1. What we are to do.

2. What we are not to do.

2. That He would take from us that natural averseness
we all have to His will, *Rom.* vii. 23. *Jer.* xvii. 9.

3. That He would incline our hearts to it, *Ps.* cxix. 36.

4. That He would create in us a delight in His precepts,
Ps. cxix. 35, 92.

5. That He would direct us in all our actions to that end,
Ps. cxlii. 10,

6. That not only we, but that all people may do His will,
Ps. lxvii. 2, 3, 4, 5.

MOTIVES to do the will of God.

1. He is our Creator and Preserver.

2. Our Redeemer, *1 Cor.* vi. 20.

3. All His mercies oblige us to it, *Rom.* xii. 1.

4. And His judgments, *Heb.* xii. 10.

5. He always observes us, *Ps.* exxxix. 4.

6. Our present comfort depends upon it, *2 Cor.* i. 12.

7. As does also our future happiness, *Heb.* xii. 14.

USE.

Hence we may see how great the folly and heinous the
crime is of those who

1. Never offer up this petition, nor pray that God's will may be done in earth, as it is in heaven.
 2. And of those who, though they do pray for this, yet never labour or endeavour to do His will.
-

MATTHEW vi. 11.

Give us this day our daily bread.

I. WHAT does the word *bread* import in this petition ?

1. All things needful for this life, *Deut.* viii. 8.
2. And for that to come, *1 Tim.* iv. 8.

II. What are we to understand by *daily bread* ?

1. For every day of our remaining life.
2. Sufficient.

'Επιούσιος ἄρτος ὁ τῇ ἐκάστου οὐσίᾳ ἡμῶν ἀγμόζων [ἢ ὁ καθημερινός].—*Phavorin.* [sub. v.]

ପ୍ରାଣ, ଖାଦ୍ୟ କେବଳ

1. Sufficient for our subsistence, *Jer.* xlvi. 5.
2. For our comfortable subsistence.
3. For our condition, *Prov.* xxx. 8.

III. What do we mean when we pray God to give us our daily bread ?

This shews,

1. Our constant dependence upon God, *Acts* xvii. 28.
Job vi. 9.
2. That we receive all things from Him, *Ps.* civ. 27, 28, 29.
3. That all things are His free gift, *Luke* xvii. 10. *Gen.* xxxii. 10. *Jam.* i. 17.

IV. Why are we to pray God to give, &c., when we have it already in possession ?

1. Though we have it in possession, yet the property is in God ; so we cannot use it without asking His leave, *Deut.* x. 14.

2. What we have, He can hinder us from using.
 1. By taking it from us, *Prov.* xxiii. 5.
 2. Or us from it, *Luke*, xii. 20.
3. Though we do use it, it can do us no good without His blessing, *Hag.* i. 6. *Dan.* i. 13, 14, 15. *Prov.* x. 22. *Ps.* lxxviii. 30, 31.

V. How must we pray, or offer up this petition?

1. So pray as to use the means appointed for the obtaining of it, 2 *Thess.* iii. 8, 9, 10, 12.
2. In a full trust in God, that He will bless those means, *Ps.* cxxviii. 1, 2.
3. With submission to the wisdom of God for proportioning outward mercies, *Matt.* viii. 2. *Jam.* iv. 15.
4. That we may apply them to the true and proper end which God designed these outward mercies for, *Jam.* iv. 3.
5. Daily.
6. For others, as well as ourselves.

VI. What are the principal things, then, we pray for here?

1. That He would continue our life here, so long as it is for His glory and our good.
2. That He would supply us with necessaries thereto, *Prov.* xxx. 8.
3. That He would direct us to the proper means for obtaining them.
4. And give His blessing to those means, *Dan.* i. 13, 14. *Ps.* cxxvii. 1, 2.
5. That He would sanctify what we have to us, 1 *Tim.* iv. 5.
6. That we may trust on Him only, *Philip.* iv. 6. *Ps.* xxxvii. 5.
7. And depend on Him in plenty, as well as poverty.
8. That we may be content with, and thankful for, our present state and condition, whatever it be, *Philip.* iv. 11, 12. 1 *Tim.* vi. 8.
9. That He would give us spiritual as well as temporal food.
10. That we may improve all for His glory.

MATTHEW vi. 12.

And forgive us our debts, as we forgive our debtors.

مَنْفَعَةٌ لِّلْمُغْفِرَةِ

I. WHAT are we to understand here by *debts*?

Sins: Which are ordinarily called so in Syriac.

There are two things, therefore, in sin to be considered.

1. Its contrariety to the law; this we do not owe,
I John iii. 4.
2. Its obligation, or binding the offender to punishment;
and so we are indebted, or owe,
 1. Satisfaction to God's justice.
 2. And for default of that, eternal punishments.
'Οφείλειν δίκην, *Pœnas debere, Matt. xviii. 23, 24.*

II. What is forgiveness of sins?

1. How called in Scripture?

1. Remission. "Αφεσις ἀμαρτιῶν, *Acts xxvi. 18.* סְלִיחָה, as, סְלִיחָה לְעֵדוֹת אֱלֹהֶה סְלִיחָה, *Jer. xxxi. 34.* Neh. ix. 17. לְקַרְאַת לְשֻׁבּוֹת דָּרוֹר, *Isa. lxi. 1.* Κηρύξαι αἰγυπτιώτων ἄφεσιν, *Luke iv. 18.*
2. Mercifulness, "Ιλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, *Heb. viii. 12.*
3. Giving us freely our debts or sins, Χαρισάμενος ἡμῖν, *Col. ii. 13.* *Gratuitò donans.*
4. Not remembering sin, לֹא אָזְכָּר־עוֹד, *Jer. xxxi. 34.* οὐ μὴ μνησθῶ ἔτι, *Heb. viii. 12.*
5. Covering our sins, *Ps. xxxii. 1,* בְּסִי חֲטָאתָה. *Ps. lxxxv. 2,* בְּסִיתָּה בְּלִחְטָאתָם.
6. Blotting out, *Isa. xlivi. 25,* מַחַח פְּשָׁעֵיךְ. *Isa. xliv. 22,* מַחְרִתִי בָּעֵב פְּשָׁעֵיךְ.
7. Removing sin, נִשְׁאַע עֹזֶן, *Ex. xxxiv. 7.* *Ps. ciii. 10, 11, 12,* אֶת־פְּשָׁעָנִי. *Lev. xvi. 21, 22.* *Jer. L. 20.*
8. Not imputing sin, *Ps. xxxii. 2.* Οὐ μὴ γογισηται Κύριος ἀμαρτιῶν. *2 Cor. v. 19.* Μή γογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν. *Mic. vii. 18, 19.*

2. What is the true nature of forgiveness?
 1. As all men are guilty of sins, *1 John i. 9. Eccles. vii. 20*; so none but God can pardon them, *Isa. xlivi. 25. Ex. xxxiv. 6, 7. Mic. vii. 18*.
 2. God's pardoning our sins is not the same with His subduing them, yet they always go together, *Col. ii. 13, 14*.
 3. It is not only God's not punishing us, *Eccles. viii. 11, 12, 13*; but it consists in God's acquitting us from our obligation to punishment, *Heb. viii. 12*.
 4. When our sins are pardoned we are looked upon no more as sinners, *Heb. xi. 4. 2 Cor. v. 21*.
 5. This pardon is of God's free grace, *Col. ii. 13. Ephes. i. 7. Isa. lv. 1*.

For our repentance cannot deserve it.

6. And obtained by us only on the account of Christ's satisfaction; for,
 1. Fallen man is unable to pay his debts to God, *Ps. cxliii. 2*.
 2. Hence Christ became his surety, *Heb. vii. 22*.
 3. Hence He became man, *John i. 14*.
 4. Being man, He suffered in lieu of the punishments which we owed God, *Isa. liii. 5, 6. 1 Tim. ii. 6*.
 5. By this He satisfied God's justice.
 6. Hence God acquits us, *Col. i. 14. Ephes. i. 7. 2 Cor. v. 21*.
7. God never actually pardons sin, unless we
 1. Repent, *Ezek. xviii. 30. Luke xxiv. 46, 47. Acts v. 31*.
 2. Believe in Christ our Redeemer, *Acts x. 43; xiii. 38, 39. Rom. iii. 24, 25*.
8. Though remission be not the same, yet it is always accompanied with justification, *Ps. xxxii. 1, 2. Rom. iv. 6, 7, 8*.

III. What is the meaning of this reason or condition in the petition, *as we forgive our debtors?*

1. By debtors are understood those men that do us wrongs and injuries.
2. These men we are bound to forgive, *Eph. iv. 31, 32. Col. iii. 14*.

Not that our forgiving them their trespasses is a cause why God should forgive us ; but it signifies,

1. Reality ; so that we pray that God would forgive us, as we do truly forgive others.
2. It speaks the condition whereupon God forgiveth us, and that is charity, expressed by the chief work of it, forgiveness ; it being a Hebraism.
3. It intimates the qualification of the votary. He that comes to offer this sacrifice must first be reconciled to his brother ; he must be at peace with all men, otherwise God will not hear or accept his prayer, *Isa.* i. 15.

IV. What, then, do we ask in this petition ?

1. All things necessary to forgiveness. As,
 1. A sense of sin, *Ps.* li. 3. *1 John* i. 8. *Ps.* xxxii. 5.
 2. Sorrow for it, *Ps.* xxxviii. 18.
 3. Conversion from it, *2 Cor.* vii. 10.
 4. Faith in Christ, *Isa.* liii. 4, 5. *Luke* xvii. 5.
2. That God would accept of the sufferings which Christ underwent, instead of those which we have deserved, *1 John* ii. 2. *Isa.* liii. 5, 6.
3. That He would wholly discharge us, *Job* xxxiii. 24.
4. The assurance of this pardon, *Rom.* viii. 15, 16. *Matt.* ix. 2.
5. That He would justify our persons, *Philip.* iii. 8, 9. *2 Cor.* v. 21.

USE.

Pray for the pardon of sin ; and to enforce the duty and practice, consider,

1. What a dreadful thing it is to lie under the guilt of sin ! For then,
 1. God is always angry, *Ps.* vii. 11.
 2. Thou canst enjoy no mercy, *Isa.* xlvi. 22. *Mal.* ii. 2.
 3. Thou art in continual danger of hell, and if thou diest in this condition, thou wilt be eternally miserable.
 4. Nothing thou dost is accepted, *Prov.* xv. 8. *Isa.* i. 10, 11, 12.
2. How happy thou wilt be if pardoned.

1. God reconciled, *Rom.* v. 8, 9, 10,
 2. All things work together for thy good, *Rom.* viii. 28.
 3. God will always keep thee in the way to heaven,
John xiii. 1.
 4. And accept of thy weak duties, *Isa.* i. 16, 17, 18.
 5. And bring thee at last to Himself.
-

MATTHEW vi. 13.

And lead us not into temptation, but deliver us from evil.

I. What do we understand here by temptations?

Trials. For,

1. God tempteth no man to sin, *Jam.* i. 13.
2. But He often brings them into trials;
 1. By extraordinary commands, *Gen.* xxii. 1.
 2. By extraordinary providences. As of
 1. Prosperity, *Deut.* viii. 16.
 2. Adversity, *Job* i. 12.
 3. By suffering Satan to molest them, 2 *Cor.* xii. 7.
1 *Kings* xxii. 22.
 4. By desertions, *Hos.* v. 15. 2 *Chron.* xxxii. 31. *Ps.* xxx. 7.

II. May we pray against all temptations?

No, we may not, *Jam.* i. 2.

III. What, then, do we pray against when we beg of God
not to *lead us into temptation*?

1. That we may not be tempted above our ability, 1 *Cor.* x. 13.
2. That He would enable us to conquer and improve
them, *ibid.*
3. That He would keep us from all occasions of sin, *Prov.* xxx. 8, 9. 1 *Tim.* vi. 9.

IV. What are we here to understand by *evil*?

1. Satan, 'ο πονηρός, 1 *John* v. 18, 19.

2. Sin, *Jam.* i. 14, 15.
 3. Our own lusts and sins, especially those which we are most subject to fall into ;
 1. By the temper of our body ; or,
 2. The company we converse with ; or,
 3. Of our calling.
 4. The evil of punishment, *Luke* xxii. 42.
- V. What are the principal things we beg of God in this petition ?
1. That He would restrain the power of Satau, *Job* i. 11. *Luke* xxii. 31.
 2. Or give us more strength to bear, than him power to bring temptations, *Job* i. 22; ii. 10. 2 *Cor.* xii. 9. *Luke* xxii. 31, 32.
 3. That He would mortify our lusts, *Ps.* li. 2. *Col.* iii. 5.
 4. Sanctify us, and give us all true graces, *Ps.* li. 10 : as knowledge, *Col.* iii. 10; repentance, faith, *Heb.* xi. 5, 6; love, *Matt.* xxii. 37; thankfulness, 1 *Thess.* v. 18.
 5. That He would direct and enable us to walk in His ways, *Prov.* iii. 6. *Isa.* xxx. 21. *Heb.* xiii. 21.
 6. That He would never leave us to ourselves, *Heb.* xiii. 5.
 7. That in all our trials He would keep us from charging Him with injustice, *Job* i. 22.
 8. Enable us to make the right use of afflictions, *Isa.* xxvii. 9. *Heb.* xii. 10.
 9. That though He suffer us to slip into, yet He would not permit us to continue in sin, *Ps.* li. 12; xix. 13.
 10. That He would, in His good time, put an end to our trials, by bringing us to Himself, *Rom.* xvi. 20.

USE.

That you may pray this constantly and fervently, consider,

1. We are all prone to sin, *Jer.* xvii. 9.
2. None but God can keep you from it.
3. He hath promised you to do it, *Ezek.* xxxvi. 26, 27.
4. But He expects that you pray for it, *Isa.* xxxvii. 15, 21.
5. If this be granted, you are happy.

MATTHEW vi. 13.

*For Thine is the kingdom, and the power, and the glory,
for ever. Amen.*

THIS is called the Doxology, *i. e.* giving glory to God, and is the reason or foundation of our offering up these foregoing petitions to God; for, or because,

I. *Thine is the kingdom;* which includes His sovereignty over all things, *Ps. lxxxiii. 18.*

1. As Creator, *Rev. iv. 11.*
2. As Preserver, *Acts xvii. 28.*
3. As Disposer of all things, *Matt. x. 29, 30. Prov. xvi. 33.*

II. *The power;* whereby we confess,

1. That property whereby He can do what He will, *Luke i. 37. Ps. cxv. 3; cxxxv. 6.*

Dicitur enim Omnipotens faciendo quod vult, non patiendo quod non vult.—August. [Civ. D. v. 10, tom. vii. p. 125, B.]

Deo nihil impossibile, nisi quod non vult.—Tertull. [de Carn. Christ. c. 3.]

2. With means, or without, *Gen. i.*
3. Without labour, *Ps. xxxiii. 9; cxlviii. 5:* from whence it follows that His power is infinite,

1. In itself.

2. As to the creatures, *Matt. iii. 9.*

And that nothing is impossible for God to do but,

1. Such things as are contrary to His nature, *2 Tim. ii. 13.*

Quid ergò ei impossibile? Non quod virtuti arduum, sed quod naturæ ejus contrarium.—Ambros. [Ep. l. tom. ii. p. 993, C.]

2. Or imply a contradiction.
3. Or argue weakness and infirmity, *Hab. i. 13. Tit. i. 2. Heb. vi. 18.*

*Impossible, inquit, est ei mentiri ; et impossibile
istud non infirmitatis est, sed virtutis et majes-
tatis.—Ambros. [ibid.]*

III. *The glory* ; that is, the honour due unto His name ; by which,

1. We acknowledge Him glorious in His own nature, *Ex. xxxiv. 6.*
2. Ascribe the glory of all things to Him, *Rev. vii. 12.*
3. Confess Him to be the ultimate end of all our prayers and actions, *1 Cor. x. 31.*

And this *kingdom, power, and glory* we appropriate unto God, saying, *Thine is the, &c.*

Because none but He hath them,

1. Essentially.
2. Originally, *Rom. xiii. 1. Prov. viii. 15.*
3. Infinitely, *Ps. cxlvii. 5.*
4. Eternally, *1 Tim. i. 17.*

Wherefore, as they are due and belong to God only, so do they also *for ever and ever.*

That is,

1. From everlasting, *Ps. xc. 2.*
2. To everlasting, *Ex. iii. 14.*

Amen ; which signifies,

1. The truth of what is said, *Luke ix. 27. Matt. xvi. 28. Mark ix. 1.*
2. Our assent, *1 Cor. xiv. 16. Deut. xxvii. 26.*
3. Our desire of what we have asked, *Rev. xxii. 20. Γένοιτο, LXX. 1 Chron. xvi. 36.*

IV. And this clause or doxology is added to the prayer,

1. To confirm our faith, that we shall receive what we have desired, seeing He, to whom we pray, is,
 1. A king, and so possesses all things.
 2. Powerful, *Eph. iii. 20.*
 3. Will have the glory, *Jer. xiv. 7.*
2. To shew that our hope of obtaining is to be only in God.
3. To shew that we should always add praises to prayers, *1 Chron. xxix. 11, 12, 13.*
4. To possess our hearts with a holy fear and reverence of God.

5. To shew that God's glory should be the end of all petitions as well as actions.

USES.

1. Wherefore say this prayer.
2. Say it constantly.
3. Say it with fervency and understanding. Amen.

MATTHEW vi. 33.

But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.

DOCTRINE.

THE kingdom of God and His righteousness must be sought in the first place.

I. What is the *kingdom of God*?

1. The kingdom of His grace, *Rom.* xiv. 17.
 1. Consisting in righteousness.
 2. Consisting in peace,
 1. With God, *Rom.* v. 1.
 2. With conscience.
 3. With the creatures, *Job* v. 23, 24.
 3. Joy in the Holy Ghost.
2. The kingdom of glory ; consisting,
 1. In the freedom from all evil.
 1. Of sin.
 2. Of misery.
 2. In the enjoyment of all good.

II. What are we to understand by *righteousness*?

It is the righteousness of His gospel, whereby we are entitled to both these kingdoms ; for thereby,

1. Our sins are mortified, *Rom.* vi. 14.
2. The contrary graces are implanted ; from whence it is that,

3. Our sins are pardoned, *Ps. xxxii. 1*;

4. And our persons justified, *Rom. v. 1*.

III. Why is it called *His righteousness?* Τὴν δικαιοσύνην αὐτοῦ.

1. It was of His contriving.

2. It was of His purchasing.

3. It was of His manifesting and publishing to the world,
2 Tim. i. 10.

4. It is of His effecting; for,

1. He begins it, *Heb. xii. 2*.

2. He carries it on.

3. He finishes it, *Heb. xii. 2*, so as to accept of it.

IV. What is it to seek? Ζητεῖτε.

1. To desire it. *Boni absentis persecutio. Ps. lxxiii. 25*.

2. To labour for it.

3. To use right means to that end.

V. What is it to seek *first*? That is, first,

1. In order of time.

1. While young, *Eccles. xii. 1*.

2. The first thing each day.

2. In the nature of things, *i. e.* principally, chiefly, more than all other things, and before all things else.

1. Preferring it in our judgments, *Philip. iii. 7, 8*.

2. Choosing it in our wills, *Ps. lxxiii. 25*.

3. Labouring after it in our conversations, *2 Pet. i. 10*.

1. More seriously.

2. More earnestly, *Rom. xii. 11*.

3. More constantly, *Luke i. 74, 75*.

VI. Why are we to seek this first?

1. We are to seek it first in time,

1. Because it is a thing of greatest difficulty, *Matt. vii. 13, 14*.

2. Because we are naturally estranged from God and His kingdom, *Eph. ii. 12*.

3. Because we have long accustomed ourselves to sin, *Jer. xiii. 23*.

2. We are to seek it first, *i. e.* principally, chiefly; because,

1. It is the best thing, *Matt. xix. 17*.

2. It is the most, the only necessary thing, *Luke x. 42*; for without it,

1. We cannot be happy.
2. We cannot but be miserable.

It being by this only,

1. That our sins can be pardoned.
2. God reconciled.
3. Our natures cleansed.
4. And so our souls made capable of happiness.

Arguments to seek the kingdom of God, &c.

1. Man in his primitive estate was entitled to a kingdom, *Gen.* i. 26.
2. This kingdom was not our own, but God's.
3. This our title we forfeited and lost by sin, *Rom.* iii. 23.
4. God, by Christ, was pleased to bring us into a capacity of recovering it again, *Luke* xii. 32.
5. Though it be recovered by Christ, it must be also sought for by us, *Ezek.* xxxvi. 37.
6. None can seek aright for this kingdom, but they must also seek for righteousness;
 1. Because, without that, they cannot find it, nor come to it.
 2. Without that, though they should find it, yet they could not enjoy it, *Heb.* xii. 14. *1 Cor.* xv. 50.
7. We have no righteousness of our own whereby to recover this kingdom, *Rom.* iii. 20. *Eccles.* vii. 20.
8. Hence we must endeavour to become true and living members of Christ, by a sincere faith working by love, *Eph.* v. 30. *Gal.* v. 6; that His righteousness may be looked upon as ours, *Philip.* iii. 9.

VII. Motives to induce us to seek the kingdom of God, &c.

1. Seek the kingdom of God, &c.; for,
 1. We are all lost creatures, *Eph.* ii. 3.
 2. This kingdom is yet to be had.
 3. But by none but those who seek it, *Luke* xiii. 24.
 4. Unless we seek the kingdom of God, we are undone for ever.

5. Unless we seek it, we cannot expect to find it.
6. If we seek it aright, we have a promise to have it, *Matt. vii. 7, 8. Isa. xlvi. 19.*
7. You can seek other things, why not this, which is of that moment to you?
8. It is not long, but you will all repent you have not sought it.
9. If you seek this, you need seek nothing else; for *καὶ ταῦτα πάντα προστεθῆσεται ἡμῖν*, all things else shall be added.

In this temporal promise, which is an inducement to seek the kingdom of God, we may consider,

1. What is meant by *all these things*.

1. All needful things and necessaries, as to our serving God here, and our enjoying Him hereafter, *1 Tim. iv. 8. Matt. vi. 25*; not great things, not great riches and honour, &c. *Jer. xlvi. 5.*

For,

1. It is not needful that we should have these great things, *Luke x. 42.*
2. It is often hurtful for us to have them, *Prov. xxx. 9.*
2. What is meant by *added*? Which implies,
 1. That all things else, as well as this kingdom, are at God's disposal, added by God, not gotten by us.
 2. That they who have not God's kingdom are certain of nothing.
 3. They that have it are sure to have all things else that are good and necessary for them, *Ps. xxxiv. 9, 10; lxxxiv. 4.*
 4. For they shall be given them, *Rom. vi. 23. Ps. lxxxiv. 11.*
 5. They shall be given over and above the kingdom of God, not as things necessary in themselves, yet as things needful to us; into the bargain, if we may be permitted so to speak, *1 Kings iii. 13.*
 3. How doth this appear?

1. From God's promise, *I Tim.* iv. 8. *Ps.* xxxiv. 9, 10; who is,
 1. Faithful in keeping His promises, *Ps.* evi. 45. *Tit.* i. 2.
 2. Able to perform them, *Rom.* iv. 20, 21; and therefore how happy should we be could we always trust on Him!
2. From the saints' experience, *Ps.* xxxvii. 25.
3. From the relation they stand in to God, who seek His kingdom, &c.; for,
 1. God is their Master, *Mal.* i. 6.
 2. God is their Friend, *Isa.* xli. 8. *Cant.* v. 16.
 3. God is their Husband, *Hos.* ii. 16. *Isa.* liv. 5; lxii. 4.
 4. God is their Father, *Matt.* vi. 32. *John* xx. 17.
 5. God is their God, *Heb.* viii. 10; xiii. 5. *Isa.* xli. 10; xlivi. 1, 2, 3.

From whence we may draw this conclusion :

That the surest way to find all necessary things is, not to seek them in the first place.

2. Seek the kingdom of God first, in order of time; for,
 1. Unless you seek it first, you can never find it, *Luke* xiii. 24.
 2. And if you seek it first, you cannot but find it, *Matt.* vii. 7.
 3. You have neglected it too long already.
 4. And now, the present is the only time wherein you can expect to find it, *Ps.* xcv. 7, 8.
 5. And besides, you know not how little time you have to seek it in, *John* ix. 4.
3. Seek it first, *i. e.* principally, chiefly, more and above all things else; considering,
 1. That nothing can make you happy without this, *Eccles.* ii. 1.
 2. This can make you happy, without other things.
 3. Unless you seek it above all things, you do not seek it at all.

4. You can never seek it too much.

For consider,

1. It is a kingdom,
2. Which is most glorious and honourable, *Isa.* xlivi. 4.
1. Wherein God is king, *Isa.* xxxiii. 22.
2. The angels are His ministers of state, *Heb.* i. 14.
3. Every subject is a prince, *Rev.* i. 6.
4. The most pleasant and happy, *Ps.* xvi. 11.
5. The most powerful, 1 *Cor.* iv. 20. *Rev.* xii. 10.
6. The most durable kingdom, even for ever and ever, *Luke* i. 33.

VIII. Directions how to seek, that so we may obtain the kingdom of God, &c.

1. Get thyself convinced of sin, and the heinous nature of it, *Acts* ii. 37.
2. Get thyself convinced of sin, and of thy misery by it, notwithstanding all thy temporal enjoyments.
3. Repent, *Acts* ii. 38.
4. Depend on Christ only for pardon and reconciliation, *Acts* xvi. 30, 31.
5. Be constant in prayer.
6. Be frequent in reading, hearing, and meditating.
7. Live always as one that is seeking a kingdom.
8. Endeavour to make all thy thoughts, words, and actions subservient to this thy great and truly Christian design.

MATTHEW vi. 34.

Take therefore no thought for the morrow.

Mὴ οὖν μεριμνήσητε εἰς τὴν αὔριον.

I WHAT is the meaning of the words in this command of our Saviour?

1. Negatively.

1. Not that we should never think of future things.
2. Nor as if we should not have a prudent care of our subsistence; for,
1. We are to follow our proper and lawful callings, *1 Cor.* vii. 20, 24. *1 Thess.* iv. 11.
2. We are to be diligent in them, *Prov.* xviii. 9.
3. We are to provide by them for ourselves and dependents, *1 Tim.* v. 8. *John* xii. 6; xiii. 29. *Gen.* xli. 35, 48. *Prov.* vi. 6; xxx. 25.

But here observe,

1. To follow your calling from a right principle of conscience, *Col.* iii. 23.
2. Pray to God for His blessing, *Prov.* x. 22. *Deut.* viii. 18. *Ps.* cxxvii. 1, 2.
3. Trust only on Him for success, *Ps.* xxxvii. 3, 5.

2. Positively.

1. That we should not have high thoughts, *Prov.* xxvii. 1. *Jam.* iv. 13.

Not knowing but a day may bring forth,

1. Sin, *Jam.* i. 15.
 2. Fresh temptations, *1 Pet.* v. 8.
 3. Losses, *Job* i. 14, 16, 17, 18.
 4. Sickness.
 5. Death, *Jam.* iv. 14.
2. That we should not have earking, tormenting thoughts at what may happen, *Luke* xxi. 34. Such are,

1. Vain, *Matt.* vi. 27.
 2. Foolish ; for,
 1. Hereby we anticipate our sorrow, 'H *zaxia*, חַזְקָה.
 2. Aggravate them.
 3. Create new ones to ourselves.
 4. Make ourselves more unable to bear them.
 3. That we should not have distrustful thoughts ; for,
 1. This will hinder our service of God, *Matt.* vi. 24.
 2. It is superfluous, for God will take care for us ; for,
 1. He hath given us life, *ver.* 25.
 2. He hath given us bodies, *ibid.*
 3. He feeds the birds, *ver.* 26.
 4. He clothes the lilies, *ver.* 28, 29.
- Yet,
1. These do not work as we do, *ver.* 28.
 2. Nor last and continue as we do, *ver.* 30.
 5. He gives us better things, *ver.* 33. *Rom.* viii. 32.
 3. Our distrustful thoughts may make us miserable, but cannot help us, *ver.* 27.
 4. This is like the heathens, *ver.* 32.
 5. God knows we need these things, *ibid.*
 6. If we seek His kingdom and righteousness, these things shall be added, *ver.* 33.
 7. Sufficient unto the day is the evil thereof, *ver.* 34.
 1. The sin to be repented of.
 2. The griefs and troubles to be borne and undergone.
 3. The temptations to be resisted.

II. How may we obey this command ?

1. Set not your hearts on this world, *Col.* iii. 2 : for,
 1. It is empty, *Isa.* lv. 2.
 2. It is inconstant, *Prov.* xxiii. 5.
 3. It is troublesome, *Eccles.* i. 14.
2. Mind your duty, and trouble not yourselves with future events, *Prov.* xvi. 33.
3. Rest fully satisfied with the providence of God, *1 Sam.* iii. 18. *Job* i. 21, 22 ; ii. 10. *Lam.* iii. 39.

4. Trust and depend only upon Him, even for the things of this world also; for,
 1. He is omniscient, *Matt.* vi. 32.
 2. He is omnipotent, *Isa.* xlivi. 1, 2.
 3. He is all-gracious, *Ps.* lv. 22. 1 *Pet.* v. 7.
 5. Let your great care be for your poor souls.
-

MATTHEW vii. 1.

Judge not, that ye be not judged.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε.

FOR the understanding these words, we must consider them,
I. Negatively.

1. Not as if the civil or ecclesiastical magistrate might not judge malefactors and offenders, as the Anabaptists think, and wrest these words to countenance their error. For,
1. They receive commission from God to judge and punish criminals and delinquents, 2 *Chron.* xix. 6. *Rom.* xiii. 1, 2.
2. Our Saviour Himself hath given His Church the keys, or power of binding and loosing, *Matt.* xvi. 19. *John* xx. 23.

Πῶς οὖτοῖς καὶ τὰς κλεῖς ἔδωκεν; εἰ γὰρ μὴ μέλλουσι κρίνειν, ἀπάντων ἔσονται ἄκυροι, καὶ μάτην τὴν ἐξουσίαν τοῦ δεσμεῖν καὶ τοῦ λύειν εἰδήφασι.—Chrysost. [in *Matt. Hom.* xxiii. tom. vii. p. 284, B.]

3. Without this power of judging, all things would be brought into confusion.

Εἴ τοῦτο κρατήσειεν, ἀπαντα οἰχήσεται καὶ τὰ ἐν ταῖς ἐκκλησίαις, καὶ τὰ ἐν ταῖς πόλεσι, καὶ τὰ ἐν ταῖς οἰκίαις.—Chrysost. [ib.]

2. Nor that we should not reprove others. For,
 1. It is absolutely commanded, *Lev.* xix. 17. *Matt.* xviii. 15.

2. It is necessary for ourselves and others.

1. For ourselves.

1. To discharge ourselves from the blood of others,
Ezek. iii. 18, 20.

2. That we may not partake with them in sin,
Eph. v. 11. *Acts* xx. 26.

Qui non vetat peccare cum potest, jubet.

2. For others, to keep them from sin and hell, *Jam.* v. 20. *Matt.* xviii. 15. *Ezek.* iii. 20.

But very particular care is to be taken in giving reproof, that it be,

1. Personal, or before their faces, *2 Sam.* xii. 7.

2. With prudence, *Jude* 22, 23. *Matt.* vii. 6.

3. Humble, *Lev.* xix. 17. *Jam.* i. 20.

4. Scriptural, *2 Tim.* iii. 16.

5. Seasonable, *Matt.* xviii. 16. *1 Sam.* xxv. 37.

Οὐδὲ γὰρ ὀνειδίζειν δεῖ [οὐδὲ ἐπειμβαίνειν], ἀλλὰ νουθετεῖν·
οὐ κατηγορεῖν, ἀλλὰ συμβουλεύειν· οὐδὲ μετὰ ἀπονοίας
ἐπιτίθεσθαι, ἀλλὰ μετὰ φιλοστοργίας διορθῶν.—

Chrysost. [in *Matt. Hom.* xxiii. tom. vii.
p. 285, C.]

II. Positively.

Not to entertain a bad opinion of any man without a just cause.

1. Not of any man's person, *Luke* xiii. 32.

2. Not of any man's words, *Ps.* lvi. 5.

3. Not of any man's actions, *Luke* xix. 17.

4. Much less of his thoughts.

Because,

1. We should do to others as we would have others do to us, *Matt.* vii. 12.

2. Hereby we rob our neighbour of his due, even credit, which is and ought to be, most dear to us. Because,

1. Man is most honourable of all creatures.

2. His honour is in his holiness, *1 Pet.* i. 15.

3. By judging him, we pronounce him sinful, and so deprive him of his honour, *Rom.* xiii. 7.

3. This breeds a contempt of him, *Rom.* xiv. 3, 10.

4. This is usurping the prerogative of God, *Rom.* xiv. 4. *Jam.* iv. 12.

5. We ourselves shall be judged ;
 1. By men, *Matt.* vii. 1, 2.
 2. By God, *Rom.* xiv. 10.
Who will judge,
 1. Our persons.
 2. Our thoughts, *Rom.* ii. 15, 16.
 3. Our affections.
 4. Our words, *Matt.* xii. 36.
 5. Our actions, 2 *Cor.* v. 10.

USES.

1. How far are such from obeying Christ who are always censuring others ?
2. Let us judge ourselves rather than others, 2 *Cor.* xiii. 5. For,
 1. Judging others doth but aggravate our own sins.
 2. We have sins enough of our own to judge ourselves for. And,
 3. We know more of our own sins than of other men's, *Matt.* vii. 3, 4.

MATTHEW vi. 20.

But lay up for yourselves treasures in heaven.

- I. **WHAT** treasures can we lay up in heaven ?
 1. The love and favour of God, which will be very beneficial in this world, *Eph.* ii. 7. *Ps.* iv. 6. *Rom.* viii. 28.
 2. Everlasting glory and happiness, containing all manner of true riches, and therefore expressed by the names that we give to the riches of this world ; as, **Mansions**, *John* xiv. 2.
White raiment, *Rev.* iii. 4, 5.
A pearl of great price, and treasures, *Matt.* xiii. 44, 45, 46.
A crown, 1 *Pet.* v. 4. 2 *Tim.* iv. 8.
An inheritance, 1 *Pet.* i. 4.

A kingdom, *Luke* xii. 32.

Such treasures as no man is able to express or conceive,
1 Cor. ii. 9.

II. What does our Saviour mean by *laying up treasures in heaven?*

In general, to be charitable to the poor, and so to use the things of this world as to recover the favour of God by them, and have comfort of them hereafter, *Luke* xii. 33, 34; xvi. 9. *1 Tim.* vi. 17, 18, 19.

Now, to direct you in this weighty business, we shall consider,

1. Who ought to give?

1. Every one, though he is not able, yet should be willing, *2 Cor.* viii. 12.
2. They only are bound actually to give who have something of their own, *1 John* iii. 17. *Isa.* lviii. 7.
3. Hence, not only the rich, *1 Tim.* vi. 17, but men of the lowest estate, even such as labour with their hands, ought to give something, *Eph.* iv. 28. *Mark* xii. 42. *Acts* xx. 34.

2. How much is every one bound to give?

1. Bountifully, *2 Cor.* ix. 6.
2. Proportionably to his estate, *1 Cor.* xvi. 2.
3. More than we spend upon our lusts, our pleasures, and our vanities.
4. What ourselves have no real need of, *2 Cor.* viii. 14.
5. Sometimes what is necessary, when others' necessities are greater than our own, *2 Cor.* viii. 3.

3. How ought we to give?

1. From a sense of our duty to God.
2. Out of love and pity to our distressed brother, *1 Cor.* xiii. 3.
3. Willingly, *2 Cor.* viii. 3, 10, 11, 12. *1 Tim.* vi. 18.
4. Cheerfully, *2 Cor.* ix. 7. *Rom.* xii. 8.
5. Readily, without delay, *Prov.* iii. 27, 28. *Deut.* xv. 10.
6. Thankfully, *1 Chron.* xxix. 13, 14.
7. Sincerely, and from a right end, and therefore,
 1. Not from vain-glory, *Matt.* vi. 1, 2; for that makes it no good work, and hinders the reward, *ibid.* Such men giving not to the poor, but to

themselves; nay, they do not give, but sell, bartering their money for the praise of men.

2. Not to merit thereby from God.

3. But for His honour and glory, *Prov.* iii. 9. *1 Cor.* x. 31.

4. To whom should we give?

1. To the poor in general, *Acts* xx. 35. *1 John* iii. 17.

2. But with these distinctions.

1. To those who have the greatest necessities in the first place.

2. Our own relations before others, *Matt.* xv. 5, 6. *John* xix. 27.

3. Our own families, *1 Tim.* v. 8.

4. The good before the bad, *Gal.* vi. 10. *Rom.* xii. 13.

To enforce obedience to this command, consider,

1. It is implanted in our natures, *Matt.* vii. 12.

2. God hath made it our brother's due; this being the way whereby God provides for the poor, *Mal.* iii. 8. *Deut.* xxvi. 12, 13.

3. There is a blessing entailed upon it, *Acts* xx. 35; yea, it brings a blessing upon all we have, *Prov.* iii. 9, 10; xxviii. 27.

4. All that we have is God's, *1 Chron.* xxix. 11. *Deut.* xxvi. 1, 10.

5. Yet, what we give He will restore, *Prov.* xix. 17.

6. For Christ looks upon it as done to Himself, *Matt.* xxv. 34, &c.

7. By charity we imitate, and are like unto God, *Luke* vi. 36.

8. Without it we do not love God, *1 John* iii. 17; have no religion, *Jam.* i. 27.

9. We shall be judged according to this duty, *Matt.* xxv. 34, 41.

10. We shall, therefore, when we die, have no comfort of any of the things we possess, but what we give to the poor, *ibid.*

11. Hence this is the best way to lay up treasures in heaven, *1 Tim.* vi. 17, 18, 19.

MATTHEW vii. 7.

Ask, and it shall be given you.

I. THE command, *Ask*. In which, consider,

1. Whom we must ask ; *vide explication of Matt. vi. 9.*
2. What we must ask ; *vide ibid.*
3. How we should ask ; *vide ibid.*

II. The promise, *and it shall be given you*.

Wherein we must observe,

1. What is meant by this promise ; and,

1. Negatively.

1. Not always the very thing that we ask, *2 Cor. xii. 9.*
2. Not at the very time of asking.
3. Nor at the first asking, *2 Cor. xii. 8.*
4. Not unless we ask aright, *Ps. lxvi. 18.*
5. Not without means ordinarily, *2 Chron. xx. 12, 17, 27.*

2. Positively.

1. Of the thing itself that we ask for, *Ps. xxi. 4.*
1 Kings iii. 9, 12; or,
2. We shall have something as good in lieu of it,
2 Cor. xii. 9.

Objection.

But some may say, ‘I have asked, and not received.’

Answer.

1. Perhaps thou askedst a bad thing.
2. Or a good thing in a bad manner.
3. Or not often enough, *2 Cor. xii. 8.*
4. Though thou hast not, yet thou mayest have it.
5. Hast thou not received something better ?
6. However, continue asking, *Luke xviii. 1, 2, 3.*
7. And still believe this promise, *it shall be given thee.*

2. What grounds have we to believe, that what we ask we shall receive?
 1. Because of this promise in the text, and *Mark xi. 24.*
 2. Of Christ's intercession, *John xvi. 26.* *1 John ii. 1.* *Heb. iv. 14, 16,* μετὰ παρόντος· vii. 25.

USES.

1. Ask. Considering,
 1. We have no ground to hope for any thing without asking. For,
 1. We can hope for nothing but from God, *Ps. lxii. 5.*
 2. Nor from Him, but by His promise.
 3. Nor by His promises, but by asking, *Ezek. xxxvi. 37.*
 2. This is but an easy condition, *2 Kings v. 10, 13.*
 3. It is our duty to ask, *1 Thess. v. 17.*
 4. And a privilege.
 5. The only sure way to get real mercies, *Jam. i. 5.*
2. Expect an answer, *Ps. v. 3.*
 1. Still considering what you have asked.
 2. Use the proper means to obtain.
 3. Depend only upon God.
 4. Believe in His promise, *Jam. i. 5, 6.*

MATTHEW vii. 12.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

- I. THE excellency of this rule or precept appears,
 1. In that it is implanted in nature, *Rom. ii. 15.*
 2. Is the sum of the law and prophets, *Rom. xiii. 8, 9.* *Matt. xxii. 40.*
 3. There is no act or duty between man and man, but this rule takes place, and is to be observed.

Radix [justitiae] et omne fundamentum æquitatis est

illud: ut nè facias ulli, quod pati nolis: sed alterius animum de tuo metieris.—Lactant. Epit. p. 686. [Oxon. 1684.]

Est totius justitiae breviarium.—Hieron.

'Ἐν βεργεῖτι πάντα ἀναπεφύλασμένος, καὶ θεωρώς, ὅτι σύντομον ἐξ ἀρετῆς, καὶ ροώσι, καὶ πᾶσι γνωρίμοις.—Chrysost. [in Matt. Hom. xxiii. tom. vii. p. 291, A.]

II. How is it to be performed?

1. We are to desire the good of all others, as well as of ourselves.

[*Denique propter consuetudinem locutionis nonnulli interpres addiderunt “bona,” et ita interpretati sunt:] Quæcunque vultis ut faciant vobis homines bona.—Aug. [Civ. D. xiv. 8, tom. vii. p. 356.] Cyprian. [de Orat. Dom. p. 213.]*

Πάντα οὖν οὐσα ἀνθετε.

We cannot be said to will any thing but good.

Voluntas non est nisi in bonis.—Aug. [de Serm. Dom. in Monte, ii. 22, tom. iii. p. 2, p. 231, A.]

Evil is the object, not of our will but lust.

2. We should do the same good things for them, as we desire they should do for us.
3. This our willing what men should do to us, should be regulated by law and reason.

III. Wherein should we perform this?

We desire,

1. Spiritual things; as,

1. Their prayers, *1 Tim. ii. 1.*

1. For the pardon of our sins, *Luke xxiii. 34. Acts vii. 60.*

2. For health and life, *Jam. v. 14, 16.*

3. For salvation.

2. Their joy and thanks for mercies received, *1 Cor. i. 4. Philip. i. 3, 4.*

3. Their instruction and counsel, *Rom. xv. 14.*

4. Their good opinion, *Matt. vii. 1.*

5. Their true love, *Matt. v. 44. Rom. xiii. 8.*

6. Forgiveness of wrongs, *Eph. iv. 32. Col. iii. 13.*

7. Reproving of sin, *Lev. xix. 17.*

2. Temporal or external things.

1. In giving us our due.
 1. As to honour, *Rom.* xiii. 7.
 2. As to riches, *ibid.*
2. Dealing justly with us, not defrauding us, *Lev.* xix. 13. *1 Thess.* iv. 6.
3. Speaking truth to us, *Lev.* xix. 11.
4. Speaking well of us, *Jam.* iv. 11. *Tit.* iii. 2.
5. Restoring what they have taken from us unjustly.
 1. God commands it, *Lev.* vi. 2, 3, 4.
 2. Saints and good men practise it, *Gen.* xlivi. 12. *Luke* xix. 8.
 3. Reason enjoins it, because it is none of theirs, but ours.
6. Relief in our necessities.

USES.

1. Repent of the breach of this law.
 2. Follow this rule in making our desires to ourselves, in all these foregoing cases, the measuring of our actions to other men in the same or like cases. For,
 1. It is Christ's command.
 2. It will keep us within the bounds of justice.
 3. And we desire that others would follow it with us.
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MATTHEW vii. 13, 14.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

I. EXPLICATION.

1. What is meant by the *strait gate*?

True piety or virtue, which is, to live (*Tit.* ii. 12)

1. Soberly; which contains,
 1. Humility, *Philip.* ii. 3.
 2. Meekness, *Matt.* xi. 29. *Isa.* xxix. 19.
 3. Temperance, *2 Tim.* ii. 22. *Eccles.* xi. 9.
 4. Contempt of the world, *Col.* iii. 2.
 5. Care of our souls, *Matt.* xvi. 25.
2. Righteously; with,
 1. Equity and justice to all men, *Mic.* vi. 8.
 2. Charity to the poor, *Mic.* vi. 8. *1 Tim.* vi. 17.
 3. Love to our neighbour, *Matt.* v. 44.
3. Godly.
 1. By a profound reverence of His name, *Ex.* xx. 7. *Deut.* xxviii. 58.
 2. Fear of His threatenings, *Jer.* v. 21, 22.
 3. Belief of His word, *1 John* v. 10.
 4. Trust in His promises, *Rom.* iv. 20.
 5. Love to His being, *Matt.* xxii. 37. *Deut.* vi. 5.
 6. Joy in His presence, *Philip.* iv. 4. *Ps.* lxxxiv. 10.
 7. Meditation on His perfections, *Ps.* cxxxix. 18.
 8. Thankfulness for His mercies, *1 Thess.* v. 18.
2. Why is it called a *gate*?
 1. The Scripture speaks according to our capacities, *Rom.* vi. 19.
 2. Heaven is described as a city of rest and happiness, *Heb.* xiii. 14. *John* xiv. 2. *Gal.* iv. 26.
 3. And holiness is the way whereby we enter into it, *Matt.* xix. 16, 17, 18. *Heb.* xii. 14.
3. Why a *strait gate*?
 1. Because it is difficult to obtain it.
 1. Negatively, not in its own nature, *Matt.* xi. 30. *1 John* v. 3.
 2. Positively; by reason,
 1. Of the natural constitution of our bodies, *1 Cor.* ix. 27.
 2. General corruption of our souls, *Jer.* xvii. 9.
 1. Of our understandings and consciences, *Tit.* i. 15.
 2. Our wills, *Deut.* xxx. 19.
 3. Affections, *Col.* iii. 2.
 1. Concupiscent.

2. Irascible.

3. The continual temptations of Satan, 1 *Pet.* v. 8.
4. The prevalent delusions of the world, *Mark* iv. 19. *Luke* xxi. 34.
5. Our accustomed conversation in sin, *Jer.* xiii. 23.
6. And its therefore becoming delightsome to us, 2 *Pet.* ii. 13.
2. Because it keeps us in a narrow compass, or middle way.
3. Because there are many hard duties to perform.

As,

1. To deny ourselves, *Matt.* xvi. 24. *Tit.* ii. 12.
2. To mortify our lusts, *Col.* iii. 5.
3. To avoid all sin.
 1. Of complexion.
 2. Of calling.
 3. Of company, 1 *Pet.* iv. 4.
 4. Of custom, 2 *Pet.* ii. 22.
 5. Of country.
4. To live above the world, *Philip.* iii. 20.
5. To believe what we never saw, and merely upon the testimony of one we never saw too, *John* xx. 29. *Heb.* xi. 1: viz.
 1. That Jesus was the Son of God.
 2. That Jesus was the Saviour of man, *John* iii. 16. *Acts* iii. 26.
 3. That Jesus is now interceding for us, *Heb.* vii. 25.
 4. That we must all appear before Him, 2 *Cor.* v. 10.
 5. That there is a heaven and hell.
6. To trust on nothing here below, *Prov.* iii. 5.
7. To watch our very words, yea, our thoughts, *Prov.* iv. 23.
8. To exercise the graces of faith, hope, love, humility, heavenly-mindedness, &c. and to perform the several duties of our Christian profession, as we ought to do.
9. To hate and abhor every thing in comparison of God, *Luke* xiv. 26.
10. To pray without distraction, 1 *Cor.* vii. 35.

11. To choose the greatest affliction before the least sin, *Job xxxvi. 21.*
12. To make religion both our business and our recreation, *Acts x. 38. John iv. 34.*

II. DOCTRINE.

1. Holiness and virtue is the only way to happiness.

1. Here in this world.

1. Because it is agreeable to our first constitution in the state of innocence, *Gen. i. 26.*
2. Preserves us from the torment of a guilty conscience, *2 Cor. i. 12.*
3. Preserves us from the wrath of God, *Ps. vii. 11.*
4. Blesseth all things, and makes them good to us, *Rom. viii. 28.*
5. Sets us above the crosses and comforts of this world, *Philip. iii. 20.*

2. In the world to come.

1. By freeing us from all evil, *Rev. xiv. 13.*
 1. In soul.
 2. In body, *Philip. iii. 21.*
2. Investing us with all good, *Ps. xvi. 11.*
 1. Perfection of soul and body, *Heb. xii. 23.*
 1. In knowledge, *1 Cor. xiii. 11.*
 2. In desire.
 3. In perfect love.
 2. Complete satisfaction of our enlarged and perfect desires, *Ps. xvii. 15.*
 3. The eternal fruition of God, *John xvii. 24.*

3. All other ways lead to ruin, *Matt. vii. 14.*

1. Temporal, *Mal. ii. 2.*
2. Eternal, *Matt. xxv. 41.*
 1. As leading from God.
 2. As leading to Satan.

2. It is difficult to get to heaven.

[For the reason hereof, see the explication before, under the third head, or why holiness and virtue is called the strait gate.]

3. Therefore many miss of it, or few there be that find it, as in the text.

1. Many never heard of this way of life by Jesus Christ,

but those we are to leave to the mercy of God, who, we are sure, can do nothing contrary to infinite goodness and justice, however He is pleased at last to deal with them, *Gen. xviii. 25.*

2. Of those who have heard, how few know it ?
 1. Ignorant Protestants.
 2. Even learned Papists.
3. Of them that know it, how few believe it ? *Isa. liii. 1. Luke xviii. 8.*
4. Of them that believe it, how few labour after it ? *John v. 40.*

Witness,

1. The glozing hypocrite.
2. The covetous worldling, *Ps. xvii. 14.*
3. The brutish sensualist, *2 Tim. iii. 4.*
4. The proud prodigal.
5. Of them that pretend to look after it, how few find it ? *Luke xiii. 23, 24.*

As proceeding either,

1. Upon a wrong principle, as the light of nature, or human reason only.
2. Or by a wrong rule; fancy, opinion.
3. Or in a wrong manner ; as,
 1. Not principally, *Matt. vi. 33. Luke x. 42.*
 2. Not sincerely.
 3. Not humbly.
 4. Not constantly, *Luke viii. 13.*
 5. Not universally.
4. Or at a wrong time, *Isa. lv. 6. Luke xiii. 24, 25 ; xix. 41, 42. Prov. i. 28*

III. USES.

1. See how many will be deceived, *Matt. vii. 22 ; xxv. 11.* Wherefore depend upon nothing for salvation but the infinite goodness of God, the merits and satisfaction of our Saviour, and universal obedience to all His commands, or true and sincere piety, here called the strait gate.
2. And therefore strive to enter in, *Luke xiii. 24. ἀγωνίζεσθε, strive*, as those who contend for the victory in a combat,

1. Earnestly, *Eccles.* ix. 10.
2. Resolutely, *Josh.* xxiv. 15.
3. Constantly, *Luke* i. 75. 1 *Cor.* xv. ult.
4. Willingly and upon choice, rationally.
3. Strive more for this than for any thing else, and do not delay and trifle away your time, 1 *Pet.* iv. 18.

 1. This is our chief end, and our business here.
 2. There is nothing else worth the looking after, *Isa.* lv. 1.

IV. MOTIVES.

1. We are all capable of it.
2. We are all invited to it, *Rom.* xii. 1, 2. *Isa.* lv. 1.
3. It is our own faults, if we enter not in, *Ezek.* xxxiii. 11.
4. Though it be strait at first, it is easy afterwards, *Matt.* xi. 30. *Prov.* iii. 17.
5. Though it be strait, yet it is honourable, *Prov.* iii. 13, 14, 15.
6. There is no other way, either to present or future happiness, *Matt.* xix. 16, 17.
7. Enter now, or hereafter you may not be able, *Matt.* vii. 21, &c.; xxv. 11.

V. DIRECTIONS.

1. Search the Scriptures to find out the right way, *John* v. 39.
2. Beg of God to draw you into it, *John* vi. 44.
 1. By giving you a clear judgment to distinguish, *Ps.* cxix. 18, 34,
 1. Betwixt truth and falsehood.
 2. Betwixt good and evil.
 2. By turning your hearts against your sin, *Jer.* xxxi. 18.
 3. By inclining your hearts to virtue, *Ps.* cxix. 36.
 4. By directing you in each action, *Philip.* ii. 13. *Isa.* lxi. 8. 2 *Thess.* iii. 5.
 5. By enabling you to persevere, *Heb.* xiii. 9.
3. Hear the word, *Rom.* x. 17.
4. Often meditate,
 1. Upon vice.
 1. The nature,
 2. The effects, of it, *Rom.* vi. 23.
 2. Upon virtue.

1. The nature,
2. The reward, of it, *Rom. vi. 23*, here and hereafter.
3. The misery of lost man.
4. The folly and vanity of the world.
5. Endeavour continually to confirm and strengthen your faith in Christ, *John xv. 5*.
6. Frequent the Lord's Supper.
 1. Examine yourselves in order to it, *I Cor. xi. 28*.
 2. Partake of it,
 1. With reverence.
 2. With penitence.
 3. With love.
 4. With faith.
7. Live always as under the eye of an all-seeing God.

Further MOTIVES.

Consider,

1. How miserable you will be, unless you enter in at this strait gate ; for then you will have,
 1. God your enemy.
 2. Christ your judge.
 3. Your own conscience your accuser, *Mark ix. 44*.
 4. Satan your tormentor for ever.
2. But how happy if you do.
 1. God the Father your Friend, *Cant. v. 16*.
 2. God the Son your Saviour.
 3. God the Holy Ghost your Comforter, *John xvi. 7*.
 4. Angels and saints your companions, *Matt. viii. 11*.
 5. All happiness your portion, *Ps. xvi. 11*.

MATTHEW vii. 21.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

I. DOCTRINE.

Every one that professeth the name of Christ here shall not possess the glory of Christ hereafter.

1. How far may a man profess the name of Christ, and yet come short of heaven ?

So far as,

1. To acknowledge Him to be,
 1. The Son of God, *Matt.* viii. 29.
 2. Very God, *John* xx. 28.
 3. The only Saviour of the world, without whom no happiness can be expected, *John* i. 29.
2. To be baptized into His name.
3. To pray often to Him.
4. To hear often of Him, *Ezek.* xxxiii. 31.
5. To speak, write, yea, and fight for Him too.
6. So as to receive the sacrament often for Him.
7. To prophesy in His name, *Matt.* vii. 22.
8. To cast out devils by His name, *ibid.* *Mark* ix. 38.

2. Why so ?

Because a man may profess, and yet,

1. Not truly repent.
2. Not truly believe.
3. Not truly love God.
4. Not truly follow after holiness.

COROLLARY.

Hence it follows,

That religion doth not consist only in externals.

USES of this doctrine.

1. Examine, whether we so profess as to possess Christ.
Dost thou so profess Christ, as to make Him,

1. The chief subject of thy meditations, *Ps. cxxxix. 18.*
 2. The principal object of thine affections, *Col. iii. 2.*
 3. Thy sure defence against temptations.
 4. The sovereign antidote against all thy corruptions.
 5. The only grounds of all thy hopes and expectations, *Ps. lxii. 5.*
 6. The ultimate end of all thy actions.
 7. So as to account Him thy chief treasure, insomuch that thou couldst sell or part with all other things for Him, *Matt. x. 37; xiii. 46.*
2. Add obedience to thy profession ; for consider,
 1. Thy profession without obedience will stand thee in no stead, *Matt. vii. 23.*
 2. It will be no diminution, but an aggravation of thy sins ; the sins of a Christian professor.
 1. They are against greater light, *John iii. 19.*
 2. They are against love.
 3. They are against means of grace.
 4. They are a greater reproach to Christ.
 5. A scandal to religion.
 6. A greater hindrance to the conversion of others, *1 Pet. iii. 1.*
 3. Therefore thy profession will not do thee any good, but much hurt, at the day of judgment. What thou ! thou that professest Christ ! art thou a sinner ?
 4. As it will be an aggravation of thy sin here, so of thy misery hereafter, *Matt. xxiv. 51.*

II. DOCTRINE.

That doing the will of God, or universal obedience to all His commands revealed to us, is the condition of our salvation, or entering into the kingdom of heaven, *i. e.* glory and eternal happiness.

How does it appear that such as do the will of God shall enter into it ?

1. Because God hath promised it to us in the words of the text, and *Lev. xviii. 5.*
2. Because Christ hath purchased it for us.

III. USE.

Hence observe,

1. The error of the Antinomians, *Matt.* v. 17. *Rom.* iii. 31.
2. The plainness of the path to heaven.
3. None but Christians can be saved, *Acts* iv. 12. *John* iii. 18.
4. The madness of most men that refuse to do this will.
 1. By doing what we ought not.
 2. By not doing what we ought.

IV. MOTIVES to do the will of God. Consider,

1. The reward in doing it, *Ps.* xix. 11.
1. The pleasure, *John* iv. 34. *Ps.* xl. 8.
 1. In praying.
 2. In praising, *Ps.* lvii. 7.
 3. In reading, *Ps.* i. 2.
 4. In hearing, *Ps.* lxxxiv. 10; cxxii. 1.
 5. In conferring, *Ps.* lv. 14.
 6. In receiving sacraments.
 7. In rejoicing in God.
 1. His properties.
 2. His promises.
 3. His providences.
 4. His presence, *Ps.* lxxiii. 28.
 8. It is the will of God that we should take pleasure in His will.
2. The profit; for hereby thou mayest get into thy possession and enjoyment.
 1. God Himself will be thine, *Jer.* xxxi. 33. *Heb.* viii. 10.
 2. The Son of God thine, *John* xx. 28.
 3. The Spirit of God thine, *Gal.* iv. 6.
 1. Graces.
 2. Comforts.
 4. The laws of God thine.
 5. The promises of God thine, *2 Cor.* i. 20.
 6. The ministers of God thine, *1 Cor.* iii. 22.
 7. The providence of God thine, *Rom.* viii. 28.
 8. Death itself thine, *1 Cor.* iii. 22.
3. The honour. Considering,

1. Whose will it is.
2. What a will it is.
 1. Spiritual, *Rom.* vii. 14.
 2. Heavenly : the will of our heavenly Father.
 3. Holy, *Rom.* vii. 12.
 4. Perfect, *Ps.* xix. 7.
 5. Acceptable, *Rom.* xii. 2.
3. What honourable company you have in doing it.
 1. Saints.
 2. Angels. ‘Thy will be done on earth as in heaven.’
 3. Christ, *Acts* x. 38.
 4. God Himself.
2. The reward for doing it, *Rom.* vi. ult. Consisting,
 1. In freedom from misery.
 2. In enjoyment of happiness ; as,
 1. Society of Angels.
 2. Presence of Christ.
 3. Favour of God.
 4. Perfection of graces.

V. DIRECTIONS in doing the will of God.

1. Never think thou dost the will of God, unless thou dost what God wills, *Isa.* i. 12.
2. Unless thou thinkest it is the will of God that thou dost.
3. Unless thou dost it because it is the will of God, *I Sam.* xv. 22.
4. Unless thou dost it with thine own will, *1 Chron.* xxviii. 9.
5. Think not that thou dost any of the will of God, unless thou dost all the will of God, *Ps. cxix.* 6.
6. Think not at one time, unless at all times.
7. Never think thou dost the will of God, unless thou dost it to the glory of God.
8. Never think thou dost the will of God, if thou thinkest highly of thyself for doing the will of God.

VI. MEANS.

1. Be constant in reading the Scriptures, *Matt.* xxii. 29.
2. In prayer to God, *Jam.* i. 5.
 1. To teach thee, *Ps. cxix.* 18.

2. To direct thee, *Jer.* x. 23. *Isa.* xlv. 13.
 3. To strengthen thee, *2 Cor.* xii. 9.
 3. In hearing the word of God.
 4. In watching over thyself, *Matt.* xxvi. 41. *Mark* xiii. 33.
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MATTHEW x. 28.

Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

I. OBSERVATION.

Man hath two distinct parts, a *soul* and a *body*.

1. The body made of earth, *Gen.* ii. 7.
2. The soul created by God, *Eccles.* xii. 7.

II. OBSERVATION.

1. The one of these is mortal, the other not, *Heb.* ix. 27.
That the soul is immortal, appears,
 1. From Scripture, *2 Tim.* i. 10.
 2. From the nature of the soul.
 3. From the existence of God; for if God be, He is just, *Heb.* xi. 6.

III. OBSERVATION.

Man hath power to kill the body, but not the soul.

IV. OBSERVATION.

God hath power over both, *Ps.* xxiv. 1.

V. OBSERVATION.

But He will not exercise this power to the killing, but destroying, *i. e.* punishing both in the persons of the wicked and impenitent, *Job* vi. 9.

1. The body, by the most exquisite torments, as to all its senses, *Luke* xvi. 24.
2. The soul.

1. By depriving it of His presence, *Matt.* xxi. 41.
2 Thess. i. 9.
2. Arming it against itself, *Job* vii. 20; xiii. 26.
3. By afflicting each faculty with its proper punishments.
From whence, this

VI. OBSERVATION.

That we are not to fear them which can only kill or hurt the body; and that,

1. No person.
 1. Not man, *Isa.* ii. 22.
 2. Not Satan, *Job* i. 12. *Jam.* iv. 7.
2. No thing.
 1. Not want.
 1. For God can supply us extraordinarily, as He did the Israelites and Elijah.
 2. No creature can take or withhold any thing from us without Him.
 3. God can make our want better than plenty, *Rom.* viii. 28.
 4. It is His will that we trust on Him, *Matt.* vi. 25, 33.
 2. Not disgrace.
 1. Because it is no real evil.
 2. The more men revile us, the more honourable we may be, *Matt.* v. 11.
 3. Not death.
 1. No creature can bring it without God.
 2. Its sting is taken out by Christ, *1 Cor.* xv. 55.
 3. Hence it may be no real evil, *1 Cor.* iii. 22.
 4. But a freeing us from evil.
 5. And our entrance into all good, *Philip.* i. 21. *2 Cor.* v. 1.
 4. In what sense are we to fear no creature?
 1. Negatively.
 1. Not but that we may use all lawful means to prevent any evil or mischief that we may receive from them. *Timor est fuga imminentis mali ardui, quod evitari potest.*
 2. Not but that we may pray against any evil from them, *Ps.* lvi. 1; lvii. 3, 4.

2. Positively. But,

1. Not fear them, so as to perplex ourselves about future events from them, *Dan.* iii. 16.
2. Not fear them, so as to despair of eschewing any evil from them, *2 Chron.* xx. 12.
3. Nor so as to make use of any unlawful means for eschewing it.
4. Nor so as to neglect our duty to God, *Acts* iv. 19, 20.
5. Why are we to fear no creature, but God only?
 1. Fear is a part of divine worship, *Deut.* vi. 13. *Isa.* viii. 13.
 2. No creature can do us either good or harm, without God.
 1. Not good.
 2. Not harm; Daniel, three children, *Rom.* viii. 38, 39.

USE.

If so, then lay aside all fear of the creature, considering that it is,

1. Vain and groundless.
2. A dishonour to God.
3. The cause of our own misery.

In order to which,

1. Be often in meditation upon God's providence and concurrence in each action, *Matt.* x. 29, 30.
2. Trust only in God, and in no creature, *Ps.* xxvii. 1; cxviii. 6, 7.
3. Live above the temper of your body.
4. Turn the fear of creatures into the fear of the great Creator, *Isa.* viii. 13. For,

VII. OBSERVATION.

That God only is to be feared.

1. Why is God so described, as here in the text?
 1. To shew His sovereignty over both soul and body.
 2. That He alone hath power over both, *Luke* xii. 4.
 3. Because this is the greatest argument, *ad hominem*, to fear Him.
2. What is it to fear God?

There is a twofold fear of Him, *Ex. xx. 20.*

1. **Bad,** *Rev. xxi. 8*; as,
 1. When our fear drives us from God, *Ex. xx. 18. Gen. iii. 8, 10. Rev. vi. 16.*
 2. When we fear only the effects of God's wrath, *Jam. ii. 19. Rom. viii. 15.*
2. **Good,** *Prov. xxviii. 14*; which is,
 1. To fear and reverence His majesty and excellency, *Gen. xxviii. 16, 17. Deut. xxviii. 58.*
 2. To fear to displease Him, *Prov. xiii. 13. Ps. xc. 11.*
3. What are we to fear in God?
 1. His power, *Job xxxvii. 23, 24. Jer. v. 22.*
 2. His providence in the government of the world, and disposing of all things, *Ps. xcix. 1. Jer. x. 7.*
 3. His anger and threatenings against sinners, *2 Kings xxii. 19.*
 4. His justice in executing them, *Jer. xxv. 14. Job xxxiv. 17.*
 5. His judgments executed, *Isa. xxv. 1, 2, 3. Hab. iii. 16. Ps. cxix. 118, 119, 120.*
 6. His mercies, *Hos. iii. 5. Jer. v. 24. Ps. cxxx. 4.*
 7. His omnipresence.
 8. His eternity.
4. Why is God alone to be feared, and above all things?
 1. Because He is the greatest Being.
 2. Without Him no hurt can fall upon us,
 1. From Satan.
 2. From men.
 3. From ourselves.
 4. From our sins.
 3. Because it is only by Him that we can come to any good.
5. How are we to express our fear of Him?
 1. By repenting of our former sins, *Joel ii. 13, 14.*
 2. By avoiding what He hath forbidden, *Prov. iii. 7; xvi. 6.*
 3. By doing what He hath commanded, *Eccles. xii. 13.*

USE.

The chief use I shall make of these things is, to exhort

you to examine whether you fear God by these signs of true fear.

1. Does it make you reverence the name of God, and not take it in vain? *Deut.* xxviii. 58.
2. Does it make you to stand in awe of His goodness? *Hos.* iii. 5. *Ps.* cxxx. 4.
3. Does it make you to tremble at His word? *Isa.* lxvi. 2.
4. Does it make you to walk as in God's presence? *Eccles.* viii. 12.
5. Does it make you to perform inward as well as outward duties to Him? *Isa.* xxix. 13; as,
 1. Love to Him, *Deut.* vi. 5.
 2. Desires of Him, *Ps.* xlii. 1, 2.
 3. Meditations upon Him, *Ps.* cxxxix. 18.
 4. Trusting on Him.
 5. Submitting to Him, *1 Sam.* iii. 18.
6. Does it make you to perform private as well as public ordinances?
7. Does it make you to avoid small as well as great sins?
8. Does it make you to fear the displeasure of God more than punishments? *Prov.* xiii. 13.
9. Does it make you to hate as well as avoid sin? *Prov.* viii. 13.
10. Does it make you to study to do good, as well as avoid evil? *Deut.* v. 29.
11. Does it make you to persevere in your obedience? *Jer.* xxxii. 40.
12. So that no fear of any creature or thing can deter you from or make you neglect your duty to Him? *Isa.* viii. 11, 12, 13. *1 Pet.* iii. 14, 15.

MOTIVES to fear God. Consider,

1. The greatness of God, *Jer.* v. 22. *Job* xxxvii. 23, 24.
2. His sovereignty over all things, *Isa.* xxv. 1, 2.
3. It is the beginning of wisdom, *Ps.* cxi. 10.
4. It makes men blessed, *Ps.* cxii. 1, 2, 3; cxxviii. *per tot.*
5. God vouchsafes such men peculiar blessings; as,
 1. To dwell with them, *Isa.* lxvi. 2.
 2. To impart His secrets to them, *Ps.* xxv. 14.

3. To preserve and protect them, *Ps.* xxv. 12, 13; xxxiii. 18; xxxiv. 7.
 4. To turn all things to their good.
 5. He esteems them as His jewels, *Mal.* iii. 16, 17.
 6. And therefore takes pleasure in them, *Ps.* cxlvii. 11.
 6. He has made them many promises,
 1. To provide for them, and to let them want no good thing, *Ps.* xxxiv. 9, 10.
 2. To hear their prayers, *Ps.* cxlv. 19.
 7. They need fear nothing else, He having greater things in store for them, *Ps.* xxxi. 19, 20. *Prov.* xxii. 4.
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MATTHEW x. 37.

He that loveth father or mother more than me, is not worthy of me.

THESE words explain those which are delivered in a more seeming harsh manner, in *Luke* xiv. 26, where it is said, ‘If any man come to me, and hate not his father and mother,’ &c., ‘he cannot be my disciple.’ For it cannot be supposed that Christ should make the real hating of father or mother, &c., a necessary condition of becoming His true disciples; it being a very wicked thing to hate them, contrary to the instinct and law of nature, and the commands of God, *Ex.* xx. 12. *Matt.* xv. 4. *Eph.* vi. 1, 2. To hate them, therefore, is to love them less than Christ; for to love less is by way of comparison (in the Scripture language) called hating, as *Matt.* vi. 24. *Gen.* xxix. 31, 32. *Rom.* ix. 13.

These two texts of Scripture being thus compared and explained by one another, contain in them this doctrine.

That we ought to love Christ above all things.

I. The reason of this duty, or why we are to love Christ above all things.

1. Because we have more reason to love him, than all other things.

There are three causes of love.

1. Good ; and He is the best of goods, *Luke xviii.* 19.
For He is,
 1. An essential and infinite,
 2. An universal,
 3. A constant and certain,
 4. An everlasting, good.
2. Likeness ; and He is most like our sanctified souls,
1 Pet. i. 15, 16.
3. Love ; and He loves us most. For,
 1. He made us, *John i.* 3.
 2. He preserves us, *Acts xvii.* 28.
 3. He gives us all we have, *1 Chron.* xxix. 14.
 4. He died to purchase eternal life for us, *John xv.* 12, 13.

2. Because we only love Him, so far as we love Him above all things ; for if we love any thing more than Him, we hate Him according to the Scripture-phrase, *Luke xiv.* 26, 33.

II. How are we to express our love to Christ ?

1. By denying ourselves what is offensive to Him, *Matt.* xvi. 24.
2. By a cheerful performance of what is pleasing to Him, *John xiv.* 15.
3. By preferring and desiring Him and His favour before all earthly things whatsoever, *Ps.* xlvi. 1, 2; lxxiii. 25 ; as,
 1. Before riches and worldly enjoyments, *Luke xviii.* 23.
 2. Delights and pleasures, *2 Tim.* iii. 4.
 3. Honours, *John xii.* 42, 43.
 4. Ease, *2 Cor.* vi. 4, 5 ; xi. 23, 24, 25, 26, 27.
 5. Relations, *Luke xiv.* 26.
 6. Sins, *Matt.* xvi. 24.
 7. Life itself, *Matt.* xvi. 25.
4. By rejoicing and delighting ourselves in His service, *Philip.* iv. 4.
5. By frequent meditation upon Him, and His love to us, *Ps.* cxix. 99.

6. By thinking nothing too much to undergo for Him,
Acts v. 41; xxi. 13.

III. What must we do to *love* Christ?

1. Endeavour to be sensible of your misery without Him, as being then subject,
 1. To the wrath of the most high God, *Eph. ii. 3.*
 2. To the curse of a righteous law, *Gal. iii. 10.*
 3. To the gnawings of a guilty conscience.
 4. And the tortures of eternal flames, *2 Thess. i. 8, 9.*
2. Endeavour to have right apprehensions of Him ; as,
 1. Of the nature of His person.
 2. And of His threefold office.
 1. Prophet.
 2. Priest.
 3. King.
 3. Of the end and design of His coming into the world, *1 Tim. i. 15. 1 John iii. 5, 8.*
 4. Of what He did and suffered, *1 Cor. ii. 2.*
 5. Of His merits, *Heb. vii. 25.*
 6. Of His death and intercession, *Isa. liii. 5, 6. 1 John ii. 1, 2.*
3. Endeavour to implant a firm belief of these things in your minds.
4. Frequent His ordinances.
5. Meditate upon Him, and your obligations to love Him, which are very many and great.
For consider,
 1. What a curse is denounced against them that do not love Christ, *1 Cor. xvi. 22.*
 2. What a blessing is promised to them that do love Him.
 3. What He hath done for thee ; as,
 1. He became man, *John i. 14.*
 2. Was subject to His own creatures.
 3. Died for thee.
 4. How much more He will do for thee, if thou lovest Him.
 1. He will send thee His Spirit, *John xvi. 7.*
 2. He will intercede for thee, *John xvi. 26.*

3. He will make all things work together for thy good, *Rom.* viii. 28.
 4. Will prepare a place for thee in heaven, *John* xiv. 2.
 5. This will be the best sign, that thou art His disciple, and of thy title to heaven.
- IV.** How may we know that we love Christ above all things?
1. By considering the grounds of our love to Him.
 2. By comparing it with our love to other things.
 3. By observing the effects and consequents of our love to Him.
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MATTHEW xi. 25.

*At that time Jesus answered and said, I thank Thee,
O Father, &c.*

DOCTRINE.

We ought to imitate our Saviour in taking all occasions to give thanks to God.

- I.** What is it to give thanks to God?
1. To acknowledge God's glory in what we enjoy,
1 Chron. xxix. 14.
 1. His wisdom, *Ps.* cxlvii. 1, 2, 3, 4, 5.
 2. His power, *Ps.* ev. 1, 2, 3; cxlvii. 7, 8, 9.
 3. His mercy, *Ps.* lxxxvi. 12, 13; cxxxvi. 1, 2, 3.
 2. In professing ourselves obliged unto Him for it; so as
 1. To love Him more, *1 John* iv. 19. *Luke* vii. 47.
 2. To serve Him better, *Matt.* v. 16.
- II.** How many things are required to make us truly thankful?
1. That we be regenerated, *Ps.* xxxii. 1.
 2. Sensible of our own unworthiness, *Gen.* xxxii. 10.

3. And that we deserve judgments, not mercies, *Lam.* iii. 22.
4. A heavenly disposition, *Ps.* lvii. 7; ciii. 1.
5. A sense of our interest in Him as our God, *Ps.* xviii. 1, 2, 3; cxviii. 28.
6. A strong belief, that what we have shall be for our good, *Rom.* viii. 28.
7. Frequent meditations upon the mercies we enjoy.

III. What are those mercies we ought to bless God for?

1 *Thess.* v. 18.

1. Temporal; as,
 1. Our creation, *Ps.* cxxxix. 14, 15.
 2. Our preservation, *Acts* xvii. 28. *Ps.* lxvi. 8, 9.
 3. Our protection from evil, *Ps.* xxxiv. 3, 4.
 4. Our maintenance, *Ps.* xxii. 10; cxlvii. 9.
 5. Our health, *Ps.* ciii. 3, 4.
 6. Our natural parts, and the use of reason.
2. Spiritual, *Eph.* i. 3.
 1. Christ, *Luke* ii. 14.
 2. The Scriptures, *Ps.* cxlvii. 19, 20; and,
 1. The truth,
 2. The precepts,
 3. The threatenings,
 4. The promises, of them.
 3. The ordinances.
 4. Leave to pray, and the answer of prayer, *Ps.* cvii. 13, 14, 15; cxviii. 21.
 5. The influences of His Spirit and ordinances, whereby He conveys,
 1. Restraining grace, 1 *Sam.* xxv. 32, 33.
 2. Constraining grace, 1 *Chron.* xxix. 14.
 6. The comforts of His Spirit, 2 *Cor.* i. 3, 4.
 7. Sanctified afflictions, *Ps.* cxix. 71.

MOTIVES to engage us to be thankful unto God for all His benefits.

1. It is God's command, *Ps.* l. 14.
2. This is all that God requires, or thou canst give, for all His mercies vouchsafed unto thee, *Ps.* cxvi. 12, 13.
3. Praising God for mercies received is the way to receive more.

4. It is an evidence of thy sincerity.
 5. It will make thee fruitful and active in God's service.
 6. It is the devil that is most averse from this work.
 7. It is the employment of Angels, *Rev.* vii. 9, 10, 11; xix. 1, 2, 3.
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MATTHEW xi. 28.

*Come unto me, all ye that labour, and are heavy laden,
and I will give you rest.*

DOCTRINE.

Whosoever, being weary and heavy laden, comes to Christ, shall certainly find rest in Him.

I. What is it to be weary and *heavy laden*?

1. To be sensible of sin.
 1. The reigning power of it.
 2. The guilt of it.
2. To be troubled for it.
3. To be desirous to be delivered from it, *Rom.* vii. 24.
Being heavy laden with the weight of it; because it is,
 1. A transgression of the law, *1 John* iii. 4; and so,
 2. Obliges to punishment, *Gal.* iii. 10; and therefore,
 3. Becomes a heavy load to such as experience it, and are sensible of it, *Gen.* iv. 13; *Ps.* xxxviii. 4.

II. Who are here called upon to come to Christ?

Δεῦτε πρὸς μὲ πάντες οἱ κοπιῶντες καὶ περιστομένοι. Οὐχ ὁ δῆνα,
καὶ ὁ δῆνα, αἰλλὰ πάντες οἱ ἐν φύσισιν, οἱ ἐν γένεσιν, οἱ ἐν
ἀμαρτίαις.—*Chrysost.* [in *Matt. Hom.* xxxviii. tom. vii. p. 428, A.]

1. All such as are sensible of this load of sin; because this was the end of Christ's coming in the flesh. *Isa.* lv. 1. *Matt. ix.* 13.
2. Only such; because,

1. They only know their need of Him, *Matt.* ix. 12.
2. They only are willing to come, *John* v. 40.

III. How must they *come* to Him?

1. By faith in Him, *Acts* xvi. 31. *John* vi. 35.
2. By repentance, *Mark* i. 15.
3. By love unto Him, *Luke* xiv. 16, manifested,
 1. In our desires of Him.
 2. Joy in Him.
 3. Obedience to Him, *John* xiv. 15.
 4. Denying ourselves, *Mark* i. 15.
 5. Taking up our crosses, when thereunto called, *Acts* xiv. 22.
 6. Following Him, 1 *Cor.* xi. 1, in all the imitable steps and actions of His life.

IV. What is this *rest* that they shall find?

1. In this life; and that,
 1. From the tyranny of our corruptions, and the reigning power of sin, *Rom.* vi. 14.
 2. The prevalency of the devil's temptations, *Acts* xxvi. 18.
 3. The terrors of a guilty conscience, 2 *Cor.* i. 12.
 4. The cares of this perplexing world, 1 *Pet.* v. 7.
 5. The wrath of an offended God, *Ps.* vii. 11.
 6. The dread of eternal fire.
2. In the life to come; consisting,
 1. In a freedom from all pain of body, *Philip.* iii. 21.
 2. From all other temporal labours and troubles, and even death itself, *Rev.* xiv. 13; xxi. 4.
 3. From our spiritual warfare, 2 *Tim.* iv. 7.
 1. With sin.
 2. With Satan, *Eph.* vi. 16.
 3. With the world.
 4. From all our doubts about our title to heaven, and concern about our future estate; for then we shall be no longer under fears of either,
 1. Our offending God, *Eph.* v. 27; or,
 2. Of His afflicting us.
 5. This rest consists in the glorification of our persons.
 6. And lastly, in the enjoyment of God, which is happiness above what we are able to conceive.

V. How does it appear that Christ will give us this *rest*?

1. Because He hath purchased it for us, *1 Tim.* i. 15; and it was the end of His coming among us.
2. He hath promised it to us.
3. He hath given us already a pledge of it, *Eph.* i. 13, 14.
4. He is now interceding for us, *Heb.* vii. 25.

INFERENCES from hence.

1. Sin is a heavy burden, *Ps.* xxxviii. 4.
2. We have therefore cause to be weary of it, *Gen.* iv. 13.
3. There is no way to be eased of it but by coming to Christ, *Acts* iv. 12.
4. None come to Christ, but they certainly find rest and ease.
5. This rest is the gift of Christ, not the desert of our works, *Rom.* vi. 23.
6. How miserable are they that come not to Him?
 1. Slaves to sin, *John* xv. 5.
 2. Subjects to Satan.
 3. Enemies to God, *Rom.* viii. 7.
 4. Condemned by the law, *John* iii. 18.
 5. Obnoxious to hell, *1 Thess.* i. 9, 10.
7. How happy, on the other side, are they that sincerely come to Christ, and obtain this rest unto their souls?
8. And therefore, how many obligations lie upon us to come unto Him? Consider, moreover,
 1. That Christ came to you, *Phil.* ii. 6, 7. *1 Tim.* i. 15.
 2. He died for you, and thereby purchased eternal happiness for you.
 3. He calls and invites you to Him, *John* v. 40.
 4. Expects nothing from you but your coming to Him.
 5. And yet will give all things to you.
9. How then comes it to pass, that men will not come unto Christ for rest?
 1. They know not their misery without Him.
 2. Nor the rest they may have in Him.
 3. And that, because they will not.

MATTHEW xi. 29.

*Take my yoke upon you.*I. WHAT is this *yoke* of Christ ?

1. Of doctrine ; all that He asserts ; so as,

1. To read and study it.

2. To meditate on it, *Ps.* i. 2. *1 Tim.* iv. 15.3. To believe it, *1 John* v. 9, 10, 11.1. Though above reason, *1 Cor.* ii. 14.2. Though contrary to our former opinions, *Acts* xvii. 23, &c.3. Though against our temporal interest, *Acts* xix. 24, 25, 26.4. Though opposite to flesh and blood, *Gal.* i. 16.

2. Of obedience.

Taking this yoke upon us.

1. By doing what He commands, *Matt.* xxviii. 19, 20.

2. Because he commands it.

3. In the manner He commands.

1. With clear understandings, *1 Cor.* xiv. 15.2. With willing affections, *Rom.* xii. 8.3. With pure conscience, *2 Cor.* i. 12.4. With sincere intentions, *1 Cor.* x. 31.

5. With resolved constancy.

3. The yoke of the cross.

1. So as patiently to submit to all the providences of God, *Rom.* xii. 12.2. Joyfully to endure sufferings for Christ's sake, *Matt.* v. 10. *1 Pet.* iii. 14.3. To devote all we have or are to His service, *1 Cor.* vi. 20.

II. Why should we take this yoke upon us ?

1. We should take the yoke of His doctrine upon us;

1. Because it is divine, *2 Tim.* iii. 16.2. And therefore certain and true, *Matt.* v. 18.

2. We should take the yoke of His commands ; because,

1. They are righteous, *Rom.* vii. 12. *Ps.* cxix. 137.
 2. They are easy, *Matt.* xi. 30. *1 John* v. 3.
 - 3 We should take the yoke of His cross ;
 1. Because He did, *Philip.* iii. 10.
 2. Because it is profitable, *Heb.* xii. 10.
 1. For the subduing of sin, *Ps.* cxix. 67, 71.
 2. For the quickening of grace.
 3. For the evidencing God's love to us, *Heb.* xii. 6, 7.
 4. For the testifying our love to Him.
 5. For the raising in us desires of heaven.
- Now, to persuade you to take Christ's yoke upon you ; consider,
1. Christ took your yoke upon Him.
 1. The yoke of obedience, *Philip.* ii. 8.
 2. The yoke of punishment, *2 Cor.* v. 21.
 2. If you take not Christ's yoke upon you, you must have the devil's, *Matt.* vi. 24.
 3. Christ's yoke will free you from that of Satan.
 4. It is the badge of a Christian.
 5. Take His yoke on your shoulders now, and He will set His crown on your head hereafter, *Matt.* xi. 29. *2 Tim.* iv. 8.
-

MATTHEW xi. 29.

And learn of me.

- I. CHRIST's disciples should *learn of Him.*
1. From His precepts.
 1. What to believe.
 1. In the Trinity, *John* xiv. 1. *Matt.* xxviii. 19.
 2. In His incarnation, *John* i. 14.
 3. In His satisfaction for the sins of men, *1 Tim.* i. 15.

4. In His resurrection and ours, 1 *Cor.* xv. 12.
5. In His intercession, *Heb.* vii. 25.
2. What to do.
 1. Repent, *Matt.* iv. 17.
 2. Love our enemies, *Matt.* v. 44.
 3. To do unto others as we would they should do unto us, *Matt.* vii. 12.
 4. To fear none but God, *Matt.* x. 28.
 3. How to pray, *Matt.* vi. 9. *Luke* xi. 2.
 1. To seek God's glory first, 1 *Cor.* x. 31.
 2. Spiritual things before temporal.
 3. To desire but food and raiment convenient, *Prov.* xxx. 8. 1 *Tim.* vi. 8.
 4. To have a sense of God's greatness and mercy, when we come before Him.
 5. To praise Him for mercies received.
 1. From His practice.
 1. How to live, even like Him, so as to follow Him in universal goodness.
 2. How to die.
 1. With patience, *Isa.* liii. 7.
 2. With trust in God, *Matt.* xxvii. 46.
 3. Committing ourselves into His hands, *Luke* xxiii. 46.

II. Reasons of this command, or why we are to learn of Christ.

1. He is our Master, *John* xiii. 13.
2. This was one end of His conversing so long among men.

III. Arguments to enforce the practice of it.

Consider,

1. What a mercy it is, that He hath vouchsafed to teach us, *Matt.* xi. 25.
2. We may be certain, that what He said and did was good, and therefore most fit and necessary for us to do and follow, *John* vii. 46.
3. The disciples always followed Him, 1 *Cor.* xi. 1.
4. This is the only mark of our being His disciples.
5. Learn of Him, and live with Him.

MATTHEW xi. 29.

For I am meek and lowly in heart.

I. CHRIST's disciples should be,

1. *Meek.*

2. *Lowly.*

1. Wherein does meekness consist?

In the right ordering of the passion of anger; that we be not angry,

1. Without a just cause, *Matt.* v. 22.

2. Nor in a just cause too angry, *Gen.* xlix. 7.

3. Not too long, *Eph.* iv. 26.

4. Nor to an ill end, *Prov.* xxi. 24.

5. Nor so as to utter folly, *Ps.* cvi. 33.

2. Why should we be thus *meek*?

1. Consider the nature of anger, *Prov.* xxvii. 4.

2. The effects of it.

1. It hinders all good, *Jam.* i. 20. *1 Tim.* ii. 8.

2. It darkens the understanding, *Gen.* xxxiv. 25.

1 Sam. xxv. 13, 22.

Οὐδεὶς μετ' ὁργῆς ἀσφαλῶς βουλεύεται.—*Menand.*

[*apud. Stob. Florileg.* tit. xx. 10.]

3. It confounds the thoughts.

An est quicquam similius insaniae quam ira?—

Cic. [Tusc. Disp. iv. 23.]

4. It stifles all virtues, justice, mercy, *Jam.* ii. 13.

Meekness, mercy, *Heb.* x. 36.

5. Raises strifes and contentions.

3. Anger is giving way to Satan, *Eph.* iv. 27.

4. The wise man advises not to make friendship with the angry, *Prov.* xxii. 24. Whereas, meekness

5. Is the fruit of the Spirit, *Gal.* v. 22, 23.

6. Is the sign of wisdom, *Jam.* iii. 13.

7. Is an argument of valour, *Prov.* xvi. 32.

8. It allays strife, *Prov.* xv. 1.

9. Brings a blessing, *Matt.* v. 5. *Ps.* xxxvii. 11.

10. God will teach the meek, *Ps. xxv.* 9 ; and establish them, *Ps. cxlvii.* 6 ; and save them, *Ps. cxlix.* 4.
11. Our Saviour was so.
2. What is it to be *lowly*? This implies,
 1. Humility towards God. Consisting,
 1. In the acknowledgment of our imperfections in respect of Him, *Isa. xl.* 6. *Job xlvi.* 6.
 2. Of our sins and guilt, *Rom. iii.* 19. *Luke xviii.* 11.
 3. In submission to His judgments, *1 Sam. iii.* 18. *Job i.* 21.
 4. Admiring His ways, *Rom. xi.* 33, 34.
 5. Reverence in His presence, *Gen. xviii.* 27. *Eccles. v. 1, 2, 3. Rev. iv.* 10.
 6. Thinking nothing too low for us to do for Him, *Philip. ii.* 8. *John xiii.* 14.
 2. Humility towards men ; as,
 1. Not to think ourselves wiser, *Prov. xxvi.* 12.
 2. Nor better than others, *Philip. ii.* 3. *Rom. xii.* 10. *1 Tim. i.* 15.
 3. Not affect honour and pre-eminence, *Matt. xxiii.* 6, 7, 8.
 4. Nor to carry ourselves beyond our degree.
 5. To bear contempt patiently, *2 Cor. xii.* 10.

II. MOTIVES to be meek and lowly. Consider,

1. The majesty of God, *1 Pet. v.* 6.
2. The excellency of humility.
 1. God dwells with the humble, *Isa. lvii.* 15.
 2. Accepts of us for it, *Ps. li.* 17.
 3. It is our wisdom, *Prov. xi.* 2.
 4. It is the ornament of the soul, *1 Pet. iii.* 4.
 5. The mother of all virtues, *1 Pet. v.* 5.
3. The promises made to it ; as,
 1. God will respect the humble, *Isa. lxvi.* 2.
 2. Give them grace, *Jam. iv.* 6.
 3. Exalt them, *1 Pet. v.* 6.
 4. Give them all good things, *Prov. xxii.* 4.
 5. There is nothing that we have that we can be proud of, but we have cause to be humble for all things.

MATTHEW xvi. 24.

Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

THERE are these three conditions required of those that will be Christ's true and faithful disciples :

- I. That they be ready to *deny themselves*.
- II. To *take up their cross*.
- III. And to *follow Christ* in all things that He hath prescribed to them by His example or commands, or does require of them.

I. DOCTRINE.

Every true disciple of Christ must deny himself.

1. What is it to *deny ourselves*?

1. Not to indulge ourselves in any thing that stands in competition with our duty to God; nor to grant ourselves what He denies us; nor allow ourselves in any known sin, *Ps. xviii. 23*, though,
 1. Never so pleasant.
 2. Never so profitable.
2. To turn from ourselves to God, *Zech. i. 3*.

Se ipsum sibi homo abneget, et totus mutetur.—Ambros.
[de Paenit. ii. 10, tom. ii. p. 437, A.]

1. In denying our own wills, if they incline us,
 1. Not to do what God commands us, *Gal. i. 16*.
 2. Not to suffer what He lays upon us, *Luke xxii. 42. 1 Sam. iii. 18*.
2. In denying our affections, when they are inconsistent with our Christian duty; such as are,
 1. Self-love. We naturally love ourselves, but should spiritually love God, and that chiefly and above all things.
 2. Joy. We must deny joy in ourselves, in sin, or any other thing but God.

3. Hope. We must not suffer our hope to rest in any but God.
 4. Desires. Nothing must come in competition with God in our desires. No interests or enjoyments in the world whatsoever, *Ps. lxxiii. 25. Philip. iii. 8.*
 1. Not estate, *Prov. iii. 9.*
 2. Not credit or honour, *Matt. v. 11.*
 3. Not relations, *Matt. x. 37.*
 4. Not liberty.
 5. Not health.
 6. Not life, *Luke xiv. 26.*
 7. Much less our lusts and corruptions.
2. Why are we to deny ourselves, if we follow Christ?
 1. God hath commanded us.
 2. Unless we deny ourselves, we shall deny God, *Matt. vi. 24.*
 3. We are not our own, therefore we are not to act according to our own wills and humours, *1 Cor. vi. 20.*

INFERENCES.

1. How few are there in the world that follow Christ aright? *Luke xii. 32.*
2. How hard a thing is it so to do?
3. Wherefore, endeavour to deny yourselves, by considering,
 1. That Christ denied Himself for you, *Philip. ii. 6, 7, 8. Heb. xii. 2, 3.*
 2. Unless you deny yourselves, Christ will deny you, *Matt. x. 33.*
 3. It is only by denying yourselves that you manifest yourselves to be Christ's disciples.
 4. Deny yourselves for Christ here, and you will find yourselves with Christ hereafter.
- Wherefore, manifest your self-denial.
 1. In leaving your former sins, though never so delightful, or advantageous to you in the way of the world.
 2. In living above yourselves; not your estates, but sins; not your conditions, but corruptions.

II. DOCTRINE.

Whosoever will be *Christ's disciple* must *take up His cross*.

1. What are we to understand by *cross*?

1. Literally; the cross of Christ, which consisted of an erect piece of wood fastened into the ground, with a transverse going athwart towards the top of it, and another piece of wood fastened to, and standing out from, that which was fixed in the ground; 'Ἐξ' ὡς ἐποχοῦται οἱ σταυρούμενοι.—*Justin. [M. Dial. cum. Tryph. Jud. c. 91.]*

Ubi requiescit qui claris affigitur—Iren. [adv. Hær. ii. 24.]

2. Metaphorically; afflictions and troubles, which are either,

1. Inward; as,
 1. Parting with our dearest corruptions, *Matt. xix. 27.*
 2. Subjection to Christ's commands, *Matt. xi. 29, 30.*
 3. Temptations from the devil, *1 Pet. v. 8.*
2. Or outward; as,
 1. Hatred, *Matt. x. 22.*
 2. Reproach, *1 Tim. iv. 10. Isa. liii. 3, 4.*
 3. Deprivation of temporal comforts, *2 Cor. vi. 4; xi. 24, 25, 26, 27; and xii. 10.*
 4. Imprisonment, *2 Cor. vi. 5.*
 5. Scourges, racks, tortures, *Heb. xi. 37.*
 6. Death, *Luke xiv. 26. Philip. ii. 8.*

Now there are two things that make our crosses to be the cross of Christ.

1. That we suffer in the way of well-doing.
2. That we suffer for our well-doing in that way.

It is not enough that we be doing well when we suffer, but we must therefore suffer because we are doing well, otherwise our cross is not Christ's cross, because not put upon our shoulders for His sake, *1 Pet. ii. 20.*

2. What is it to *take up* our cross?

1. Negatively.

1. Not to run ourselves into sufferings.
2. Nor the mere bearing of afflictions.

2. Positively.

To be willing to bear whatsoever is laid upon us for Christ's sake ; not to think much to suffer for Him, who thought not much to die for us. A horse *sustinet, sed non suscipit onus.* And there are five qualifications required to our right taking up our cross, viz. that we take it up,

1. Willingly, *Matt.* vi. 10.
2. Thankfully and with cheerfulness, *Acts* v. 41.
3. Charitably, *Luke* xxiii. 34. *Acts* vii. 60.
4. Patiently, *Job* i. 21.
5. Constantly, *Luke* ix. 23. *Rev.* ii. 10; v. 41.

3. Why must Christ's disciples bear their cross?

1. Because Christ bore it, *Philip.* iii. 10. *Matt.* x. 23, 24, 25.
2. Because the way wherein we follow Christ is a cross way ; cross to the world, cross to sin, cross to our lusts ; and therefore, he that will follow Christ must expect crosses before they come, and take them when they are come, *2 Tim.* iii. 12. *Ps.* xxxiv. 19.
3. The cross is Christ's school, wherein He trains up His disciples, teaching them to know,
 1. God, *Job* xlvi. 5.
 2. The world, *1 Cor.* vii. 31.
 3. Their sins, *Job* xxxvi. 8, 9.
 4. Themselves, *Dan.* iv. 30, 34, &c.
 5. The art of applying promises, *Heb.* xiii. 5, 6.
 6. The duty of self-examination, *Lam.* iii. 39, 40.
 7. The duty of self-humiliation, *Job* xxxvi. 8, 9, 10; xlvi. 5, 6.
 8. The duty of submitting unto God, *Rom.* v. 3, 4.
 9. The duty of believing, *Ps.* xxvii. 12, 13.
 10. The duty of despising the world, *Gal.* vi. 14.
 11. The duty of praying, *Hos.* v. 15.
 12. The duty of heavenly meditation, *Philip.* iii. 20.

USES.

1. Wonder not at the afflictions of the righteous ; for if men be righteous, they must look for such

afflictions, which are to be expected by Christ's disciples in this world, *Heb.* xii. 6. *Acts* xiv. 22.

2. For Christ did not die to save us from temporal troubles.

3. And they are no discredit, *Acts* v. 41.

MOTIVES and ARGUMENTS to bear the cross.

All ye that go after Christ, take up your cross ; endeavour to bear patiently, cheerfully, &c. whatsoever is laid upon you for Christ's sake. Considering,

1. It is God that lays it upon you, *Amos* iii. 6.
2. It is less than you have deserved, *Ezra* ix. 13.
3. It is Christ's cross, and we cannot suffer so much for Christ as He suffered for us.

Do we suffer in soul ? So did He, *Matt.* xxvi. 38.

Do we suffer in body ? So did He, *Matt.* xxvi. 67.

Do we suffer in name ? So did He, *Matt.* x. 25 ; xxvii. 63. Do we suffer death ? So did He, *Matt.* xxvii. 50. And all our sufferings are but the sufferings of men, whereas His were the sufferings of One who was God as well as man.

4. It is a blessed cross, 1 *Pet.* iii. 14. The curse is taken out by the death of Christ. We, by our sins, turn our mercies into miseries ; but Christ, by His sufferings, hath turned our miseries into mercies : for now Christ's cross is,
5. An honourable cross, *Acts* v. 41. *Philip.* i. 29.

'Ο σταυρὸς πρότερον καταδίκης ὄνομα, καὶ τιμωρίας ἦν, νῦν δὲ πρᾶγμα γέγονε τιμονίου καὶ ποθεινόν.—*Chrysost.* [de Cruce, Hom. ii. tom. ii. p. 411, B.]

6. A profitable cross, *Heb.* xii. 10. *Ps.* cxix. 71. It being good,
 1. To wean our hearts more from the world.
 2. To keep us closer to God, *Ps.* cxix. 67.
 3. To exercise our graces, *Heb.* xii. 10.
 1. Patience, *Rom.* v. 3, 4.
 2. Faith.
 3. Heavenly-mindedness, *Philip.* iii. 20.
 4. Love to Christ.
 4. To make us more sensible of sin, *Job* xxxvi. 8, 9, 10.

5. To make sin more loathsome to us, and so it is the fiery furnace but to purge away our dross, *Isa. xxvii. 9.*
6. To make us long more after heaven.
7. To manifest us to be Christ's disciples and God's children, *Heb. xii. 6, 7, 8.*
8. To discover God's fatherly care over us, in comforting and supporting us under, and delivering us out of them, *Isa. xli. 10, 13, 14. 1 Pet. iv. 19. Exod. iii. 8. 2 Tim. iv. 16, 17, 18. Ps. xxiii. 4.*
7. It is a cross that leads to a crown.
Bear the cross on earth, and wear the crown in heaven, *Acts xiv. 22. 2 Tim. ii. 12. 2 Cor. iv. 17.*

III. DOCTRINE.

It is a Christian's duty to *follow* Christ.

1. What is it to *follow* Christ?
To imitate Him, so as,
 1. To think as He thought.
 2. To be as He was.
 3. To do as He did.
 4. To square our lives by His, and to make His conversation the rule of ours in all things.
2. Wherein must we *follow* Christ?
 1. Negatively.
 1. Not in what He did as God; for so,
 1. He knew thoughts, *Matt. xii. 25.*
 2. Judged others, *Matt. xxiii. 27.*
 3. Wrought miracles, *John ix. 6.*
 4. Foretold events, *Luke xxi. 6.*
 5. Sent for the colt of another person, *Luke xix. 30, 33.*
 2. Nor what He did as God-man; for He is,
 1. Our King, to prescribe us laws, judge us according to them, and preserve us from our spiritual enemies.
 2. A Prophet to teach us; not only our heads, but our hearts.
 3. A Priest to satisfy for our sin, and to intercede for our souls, both which He doth as God-man, and therefore in neither of them is imitable by us.

2. Positively.

But we must follow Him in those things which He did as purely man; as,

1. In our understandings, growing in wisdom as in stature, *Luke* ii. 52.
2. In our wills.
 1. By a perfect resignation of them unto God, *Luke* xxii. 42.
 2. By resisting the devil's temptations, *Matt.* iv. 1, 2.
3. In our affections; as,
 1. Love, *John* xiii. 1; and xv. 13. 1 *John* iii. 16.
 2. Joy, *Ps.* xl. 6, 7. *Heb.* x. 5, 6.
 3. Meekness and being lowly, *Matt.* xi. 29.
 4. Sorrow, *Mark* iii. 5.
 5. Compassion and pitying those that are in distress, *Matt.* xv. 32; in danger temporal, *Luke* xix. 41, 42; or spiritual, *Matt.* ix. 36.
4. In our words, *Isa.* liii. 9. 1 *Pet.* ii. 22. *Luke* iv. 22.
5. In our behaviour to men.
 1. To all in general, by doing them as much good as we can, *Acts* x. 38.
 2. In particular,
 1. By being subject to parents, *Luke* ii. 51.
 2. By being obedient to magistrates, *Matt.* xvii. 27.
 3. By loving our enemies, and praying for them that curse us, *Luke* xxiii. 34.
6. In our duties to God.
 1. By being constant and fervent in prayer, *Luke* vi. 12. *Matt.* xiv. 23.
 2. By frequenting the ordinances, *Luke* iv. 16.
 3. By finishing the work He sent us into the world to do, *John* xvii. 4.
 4. By making it our meat to do our heavenly Father's will, *John* iv. 34.
7. In our death; dying as He did,
 1. In charity, *Luke* xxiii. 34.
 2. Patiently, *Isa.* liii. 7.
 3. Trusting in God, *Matt.* xxvii. 46.
 4. Committing our souls to Him, *Luke* xxiii. 46.

3. Why must we *follow Christ*?

1. God hath commanded it, *Matt.* xi. 29. *Eph.* v. 1.
1 Cor. xi. 1. *1 John* ii. 6.

2. He is the only perfect pattern, *Isa.* liii. 9. *1 Pet.* ii. 22.

3. Our holiness and religion consisteth in imitating
Him, *1 Pet.* i. 15.

*Christiani a Christo nomen acceperunt; et operæ
preiūm est, ut sicut hæredes nominis, ita sint imi-
tatores sanctitatis.* — *Bernard.* [Sentent. tom. i.
p. 646, E.]

4. This was one end of Christ's incarnation and passion,
1 Pet. ii. 21.

USES. Hence observe,

1. That it is necessary carefully to read and study the
Scriptures, to know how Christ walked, *John* v. 39.

2. That there are but few that follow Him, *Luke* xii. 32.
But the beasts, yea, the very devils, have more fol-
lowers than Christ.

The beasts have,

1. All covetous worldlings,

2. All drunkards,

3. All gluttons,

4. All adulterers, *Jer.* v. 8; to follow them.

The devils have,

1. All proud persons.

2. All liars, *John* viii. 44.

3. All malicious people.

4. All idolaters.

5. All seducers.

6. All oppressors and murderers.

7. All deriders of religion.

8. All apostates from God and goodness. All these are
followers of the devil, and not of Christ.

EXHORTATION.

Wherefore, follow Christ, *Judg.* vii. 17.

Considering,

1. Unless you follow Christ, you are out of the way to
heaven.

2. If you do follow Christ, you are sure to go right; he is
an unerring guide to follow.

3. Do you but follow after Christ, and then Christ will be sure to look after you, as He did after those who followed Him literally, *Matt. xv. 32.*
 4. What contentment and satisfaction you will have, both all your life and at your death, if you follow Him, *Isa. xxxviii. 3.*
 5. Make Christ your pattern and guide here, and He will be your portion hereafter.
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MATTHEW xvi. 25.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

I. DOCTRINE.

What a man gets or saves by sin he loses.

1. How many ways may a man get or *save* any thing by sin?
 1. By theft.
 2. Dissimulation and lying, *Acts v. 1, 2.*
 3. Perjury, *1 Kings xxi. 13.*
 4. Overreaching and cozenage.
 5. Oppression.
 6. Covetousness.
 7. Hardheartedness and uncharitableness.
 8. Not laying it out for God's glory.
 9. Profanation of the Sabbath, *Num. xv. 32.*
2. How may a man be said to lose what he gets by sin?
 1. He loseth the blessing of God upon it, *Prov. x. 22.*
 2. He loseth the real comfort he might have in it.
 3. He loseth his right to it.
3. How doth that appear?
 1. Because all right proceedeth from God, and so none from sin.
 2. A man that gets or *saves* any thing by sin, runs himself more into debt by the sin he commits, than he can pay with that which he gets.

USES.

1. See the folly of oppression, lying, overreaching, covetousness, uncharitableness, &c. Men think to get, and they really lose thereby.
2. See the odiousness of sin, that brings a curse upon every thing that comes by it.
3. Hence also we may see, that every man that hath an estate is not a rich man ; but the more he hath, the poorer he is, if he got it by sin. Wherefore,
4. Endeavour not to get or save any thing by sin.
Considering,
 1. The more you get or save by it, the more you lose by it.
 2. You do not only lose what you get by sin, but what you get sinfully will bring a curse upon what you get honestly, 1 *Kings* xxi. 22.
 3. What you get by sin now, you must give an account to God for hereafter.
 4. What you get or save by sin now, will be a torment to your soul for ever.

II. DOCTRINE.

What a man loses for Christ he saveth.

1. What is it to *lose* any thing for Christ?
 1. To lose it for adhering to the truth of Christ.
 2. For performing his duty to Christ, *Dan.* vi. 10.
 3. And for resisting sin, in obedience to the commands of Christ, *Gen.* xxxix. 8, 9 ; and opposing the commission of sin in others, *Matt.* xiv. 4. *Acts* vii. 51.
2. What are the things we may *lose* for Christ ? *Heb.* xi. 36.
 1. Our honour, *Heb.* xi. 24.
 2. Estate, *Philip.* iii. 8.
 3. Friends, *Matt.* x. 22.
 4. Liberty ; Peter in prison.
 5. Ease, by tortures inflicted on our persons, *Heb.* xi. 37. *Acts* xvi. 23.
 6. Life itself, *Luke* xxi. 16. *John* xvi. 2.
3. How do those who lose any thing for Christ save it ?
 1. They enjoy the comfort of it in losing it for the sake of Christ, *Acts* xvi. 25.
 2. They turn their losses into greater gains ; they lose

an earthly but gain a spiritual estate, *Mark* x. 29.
2 Cor. xii. 10.

3. What they lose here is laid up for the advancement of their glory hereafter, *Rev.* xiv. 13. *Matt.* vi. 19, 20, 21.

INFERENCES.

1. The Christian religion is a great mystery.
 2. Many get much, *1 Cor.* xii. 10, but none lose any thing, by Christ.
 3. Christ is a good master.
 Wherfore, we should be willing to lose any thing for His sake. Considering,
 1. Whatever we lose for Him, shall be supplied in Him, *John* xvi. 33.
 2. What we lose for Him, we do but lend to Him, *Prov.* xix. 17; and therefore,
 3. What we lose for Christ here, we shall find with Christ hereafter, *Matt.* xix. 29. *Luke* xviii. 29.
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MATTHEW xxii. 21.

Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

IN these words we may consider,

1. The Pharisees' device or plot to ensnare our Saviour.
 1. They take counsel, *ver.* 15.
 2. They send their disciples and the Herodians.
 The Herodians were thought to be,
 1. Such as,
'Ηεώδην ἡγοῦντο Χριστὸν Κύριον.—Epiph. [adv. *Hær.* i.] Christum Herodem esse dixerunt. — Tertull. [de *Præscr.* *Hær.* c. 45.]
 2. The soldiers and followers of Herod.
Cum Herodianis, id est militibus Herodis, seu quos illudentes Pharisæi, quia Romanis tributa sol-

rebant, Herodianos vocabant.—Hieron. [in Matt. xxiii. 15, tom. vii. p. 175.]

Διὰ τοῦτο καὶ τοὺς αὐτῶν μαθητὰς, καὶ τοὺς Ἡρώδου στρατιώτας ἐπεμπονοῦσι.—*Chrysost.* [in Matt. Hom. lxx. tom. vii. p. 687, A.]

Compare *Matt.* xvi. 6, with *Mark* viii. 15.

3. They being come;

1. Extol Him, ver. 16; and then,

2. Propound this insidious question, ver. 17, ‘Is it lawful to give tribute to Cæsar?’ *Cornuta quæstio*; whereby they thought to ensnare Him, which way soever He answered. If Yes, then the Pharisees; if No, then the Herodians, were ready to accuse Him, and so He had been guilty of treason, as Judas Gaulonites, with His accomplices, were, who said, Τὴν ἀποτίμησιν οὐδὲν ἄλλο ἢ ἀντικρὺς δουλείαν ἐπιφέρειν.—*Jos. Antiq.* xviii. 1; who were therefore put to death, *Acts* v. 37; and therefore, *Ut statim audientes Herodiani seditionis contra Romanos principem teneant.*

Hieron. in loc. [tom. vii. p. 176.]

2. Our Saviour’s evasion of this their captious question.

‘Shew me the tribute-money.’ That He might know what tribute they meant.

‘And they brought him a penny.’ A coin used among the Romans, with Cæsar’s image on it, and therefore called, νόμισμα τοῦ κῆνσου, ver. 19, because each one was to pay of these proportional to his estate yearly, by a taxation made in Cyrenius’s time, *Luke* ii. 2.

‘Whose image is this?’ They answer, ‘Cæsar’s,’ viz. Tiberius. Then He answers, in the words of the text, ‘Render therefore unto Cæsar,’ &c. and so He escapes both their snares: that of the Herodians, by ‘giving to Cæsar the things that are Cæsar’s;’ and that of the Pharisees, by ‘giving unto God the things that are God’s.’ Whereby our Saviour teacheth us,

I. That we must render to Cæsar the things that are Cæsar’s.

‘Ἀπόδοτε τὰ Καίσαρος Καίσαρι, οὐ γὰρ ἔστι τοῦτο δοῦναι, ἀλλ’ ἀπόδο-
ναι.—*Chrys.* [in Matt. Hom. lxx. tom. vii. p. 688, C.]

But what are those things we must render under Cæsar?

1. Tribute, custom, &c. *Rom.* xiii. 7. *Matt.* xvii. 25, 26, 27; it being,
 1. For the preserving the public, *Rom.* xiii. 3, 4, 6.
 2. To shew our gratitude for their protecting us.
2. Reverence and honour, *Prov.* xxiv. 21. *Rom.* xiii. 7.
 1. Because of the ordinance and image of God that shineth in them, *Rom.* xiii. 2. 1 *Pet.* ii. 17.
 2. Because of the benefits we receive by them, *Ps.* lxxii. 12, 13, 14.
3. Not to speak evil of them, *Eccles.* x. 20. 2 *Pet.* ii. 10. *Jude* 8.
 1. This is a duty we owe to all, *Matt.* vii. 1.
 2. We cannot search into the intrigues of state.
4. Obedience, *Rom.* xiii. 2. *Tit.* iii. 1. 1 *Pet.* ii. 13. *Heb.* xiii. 17.

Eπι γὰρ Ἐλλήνων ὅντων πότε τῶν ἀρχόντων ταῦτα ἐνομοθέτησε, πολλῷ μᾶλλον νῦν ἐπὶ τῶν πιστῶν τοῦτο γίνεσθαι χρή. — *Chrys.* [in *Ep. ad Rom. Hom.* xxiii. tom. ix. p. 689, E.]

 1. Because of the power they have received from God, *Rom.* xiii. 1, 2.
 2. The common good that ariseth from obedience, *Rom.* xiii. 3, 4.
 3. We are obliged in conscience to do it, *Rom.* xiii. 5.
 5. Prayer for them, 1 *Tim.* ii. 1, 2.
 1. Because it is only God that can direct them to what is for the common good.
 2. The subject's peace depends upon the prince's, *Jer.* xxix. 7.

Here likewise our Saviour teaches us,

- II. That we must give to God the things that are God's. As,
 1. Love to His person, *Deut.* vi. 5. *Matt.* xxii. 37.
 2. Faith in His Son, *John* xiv. 1.
 3. Obedience to His precepts, 1 *Sam.* xv. 22.
 1. Sincere, *Rom.* vi. 17.
 2. Universal, *Luke* i. 6.
 3. Constant, *Luke* i. 75.
 4. Assent to His assertions, 1 *John* v. 10.
 5. Fear of His threatenings, *Prov.* v. 21.
 1. Temporal, *Mal.* ii. 2.
 2. Eternal, 2 *Thess.* i. 9.

6. Trust in His promises, *1 Tim.* iv. 8.
 1. For this life, *Rom.* iv. 20, 21.
 2. For that to come, *1 Cor.* xv. 19. *John* iii. 16.
7. Reverence to His ordinances, *Eccles.* v. 1.
 1. Because of His special presence in them, *Matt.* xviii. 20.
 2. The benefit which we receive from them, *Rom.* x. 17.
8. Thankfulness for His mercies, *1 Thess.* v. 18.
 1. By acknowledging Him as the giver, *1 Chron.* xxix. 11, 12, 13.
 2. And ourselves unworthy of them, *Gen.* xxxii. 10.
9. Improvement of His judgments.
 1. To the mortifying of our lusts, *Ps.* cxix. 67.
 2. The quickening of our graces, *Ps.* cxix. 71.
10. Longing after His presence, *Ps.* lxxiii. 25.
11. Delight in His word, *Ps.* i. 2.
12. Contemplation upon His perfections, *Ps.* cxxxix. 18.

USES. Consider,

1. All these things belong to God, and are due to Him.
 1. As our Creator.
 2. Preserver and Governor.
 3. Redeemer.
2. Whosoever does not render these things to God, robs Him, *Mal.* iii. 8.
3. Our happiness consists in the paying of them, *Ps.* xix. 11.
4. God will ere long call us to an account, *2 Cor.* v. 10.

MATTHEW xxii. 37.

Thou shalt love the Lord thy God with all thy heart, &c.

I. WHAT God are we to love?

Father, Son, and Holy Ghost, *Deut.* vi. 5.

II. With what love?

1. Of benevolence.
2. Desire.
3. Acquiescence.

III. How are we to love Him ?

With all our hearts, so as to love Him above all things,
Luke xiv. 26.

IV. Why are we to love Him above all things ?

1. Because He is the chiefest good, *Luke* xviii. 19.

1. An universal,
2. An infinite,
3. Satisfying,
4. Necessary,
5. Eternal, good.

2. Because He is the fountain of all goodness, *Ps.* xxxvi. 9.

3. Because not to love Him above all other things, is not to love Him at all.

MOTIVES to love God. Consider,

1. It is the first and great command, *Matt.* xxii. 38.

The first,

1. In order.
2. In dignity.

3. In performance, 1 *Cor.* xiii. 1.

The greatest,

1. That which all the rest tend to.
2. That which they all proceed from.
3. In which they all end, 1 *Cor.* xiii. 3, 13.

2. This will make all other duties easy.

3. All things work for good to them that love God, *Rom.* viii. 28.

4. It is the employment of angels.

5. The best sign of God's love to us.

Again consider God's love to us.

1. He made us.

2. Preserves us.

3. Protects us from evil.

4. Directs and prospers us, *Jer.* x. 23.

5. Redeemed us.

6. Sends us His Spirit, 1 *Cor.* iii. 16.

7. Hath prepared heaven for us, *John* xiv. 2.

8. His designs are only for our good.

9. Consider God's loveliness in Himself, in all His glorious perfections.

MATTHEW xxii. 39.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

LEVITICUS xix. 18.

I. WHY is it called the *second* command?

1. Because it belongs to the second table, *Ex. xxxiv. 1.*
2. Flows from the first, *1 John iv. 21.*
3. It may be referred to the first, *John xiv. 15.*

II. Why is it said to be like the first?

1. It is like in authority. God commands both.
2. It is like in comprehensiveness; this also comprising all the second table, *Rom. xiii. 9.*
3. Alike in acceptance, *Matt. xxv. 40.*
4. In performance, *John xiv. 15, 23.*
5. In rewards and punishments.

III. Who is our *neighbour*? *Luke x. 29.*

All men whatsoever, *ibid. ver. 36, 37.*

1. Though never so distant in place.
2. Contemptible in person, *Matt. xxv. 40.*
3. Different in opinion, *Luke x. 33, 36, 37.*

1. Because all are made by the same hand, *Acts xvii. 28.*
2. Partakers of the same nature.
3. Capable of the same happiness, *1 Tim. ii. 4.*

IV. How should we love them as ourselves?

1. By not doing that to them which we would not have done to ourselves; as,
 1. Not to judge or think evil of others, *Matt. vii. 1.*
For thereby,
 1. We rob them of their right to our good opinion of them.
 2. This will breed a contempt of them, *Rom. xiv. 10.*
 3. It is usurping the prerogative of God, *Rom. xiv. 4.*

2. Not to speak evil of another, *Tit.* iii. 1, 2. *Jam.* iv. 11. *Ex.* xx. 16.
3. Not to defraud another, *1 Thess.* iv. 6.
4. Not to covet another man's goods, *Ex.* xx. 17.
This sin,
 1. Makes a man an idolater, *Col.* iii. 5. *Eph.* v. 5.
 2. Subjects him to all sin, *1 Tim.* vi. 9, 10.
 3. And to evil or miseries likewise, *1 Tim.* vi. 10.
 5. Not to rejoice in other men's miseries, *Prov.* xvii. 5; xxiv. 17. *Job* xxxi. 29. *Ps.* xxxv. 13, 14, 15.
2. That we endeavour other men's good, as well as our own.
 1. By praying for all, *1 Tim.* ii. 1, 2; yea, for our very enemies, *Matt.* v. 44; and so forgiving their wrongs.
 1. This is required toward the remission of our own sins, *Matt.* vi. 12, 14, 15.
 2. Hereby we testify true obedience.
 2. By honouring all, *1 Pet.* ii. 17.
 1. Because all men were made in the image of God, *Gen.* i. 26. *Job* xxxi. 13, 14, 15.
 2. No person but, in some things, may be better than ourselves, *Philip.* ii. 3.
 3. No person but, for aught we know, is a child of God, and shall come to heaven.
 3. By putting the best construction upon all men's words and actions, *1 Cor.* xiii. 5; much more upon their thoughts.
 4. Rendering to all their due, *Rom.* xiii. 7.
 5. Relieving other men's necessities; for,
 1. Hereby we imitate God, *Luke* vi. 36.
 2. Love to God cannot consist without this love to others, *1 John* iii. 17. *Jam.* i. 27.
 3. What we give to the poor is lent to God, and so is our own, *Prov.* xix. 17.
 6. Doing to others as we would have others do to us, *Matt.* vii. 12.
 3. All is to be done out of sincere love to our neighbour, not to ourselves.

USE.

Consider, if we do not love our neighbour,

1. We do not love God, 1 *John* iv. 20.
2. Nor Christ, *John* xiv. 15.
3. Nor ourselves.
4. We transgress all the commands of the second table.
5. Must answer for it at the day of judgment, *Matt.* xxv. 41, 42.

Therefore, let our love be like that of Christ.

1. Sincere and cordial, *Rom.* xii. 9.
2. Active and effectual, 1 *John* iii. 16, 18.
3. Impartial and universal, *Matt.* v. 46. *Rom.* xii. 20, 21; remembering, this is not only Christ's command, but it is the character whereby Himself distinguisheth His disciples from other men, *John* xiii. 34, 35.

MATTHEW xxiv. 44.

Therefore be ye also ready.

Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι.

I. What must we be *ready* for?

1. To leave this world.

1. According to the nature of His creatures, God hath made two sorts of habitations in the world; the one for spiritual, the other for bodily beings.
2. Man, consisting of both natures, is capable of dwelling in both places.
3. Earth, whereon man first receives his being, is appointed for him but for awhile to be in, *Job* xiv. 1, 2, 5. *Ps.* xc. 10.
4. When the time here set him is expired, his soul goes into the other world, *Eccles.* xii. 7.

5. This is the first time against which we are to be ready.. And therefore,
 1. Take heed that your hearts be not overcharged with the cares,
 2. Nor surfeited and drunk with the pleasures, of this world, *Luke* xxi. 34.
 3. But live above it, whilst you are in it, *Col.* iii. 2. *Philip.* iii. 20.
 4. Be in continual expectation of your departure hence, *Amos* vi. 3.
 5. Always live, as if you was dying.
2. To appear before Christ.
 1. All creatures have laws set them.
 2. None but man can reflect upon them.
 3. God does not ordinarily punish strictly the breakers of His laws here, *Eccles.* viii. 11.
 4. Nor reward the performers, *Eccles.* viii. 14; ix. 2.
 5. But yet He takes notice of every action of all men, 2 *Chron.* xvi. 9.
 6. All men must appear before His judgment-seat, *Heb.* ix. 27.
3. Be ye therefore ready for the second coming of Christ.
 1. Christ, the Son of God, came down and dwelt with men as man, *John* i. 14; vi. 38.
 2. He then for several years wrought miracles to confirm His gospel.
 3. After that, for the sins of men, He was put to death by sinful men, *Philip.* ii. 8.
 4. He lay three days in the grave, and then rose again, *Acts* ii. 23, 24.
 5. After forty days' abode here on earth, He went up to heaven, *Acts* i. 9.
 6. There He hath been ever since, 1 *John* ii. 1. *Acts* iii. 21.
 7. But will come again, *Acts* i. 11.
 1. Not as mere man, but the head of all mankind, *Matt.* xxviii. 18.
 2. With commission to judge all men, *Acts* xvii. 31.
 3. He will then send His angels to gather all together, *Matt.* xxiv. 31. 1 *Thess.* iv. 16.

4. Then the dead shall rise again, 1 *Cor.* xv. 52; and all mankind shall appear before Him, 2 *Cor.* v. 10.

II. How are we to be ready?

1. By weighing and judging our actions as God doth, 1 *Cor.* xi. 31.
2. Finishing the work which God hath given us to do, *John* xvii. 4; which is,
 1. Repentance, *Acts* xvii. 30, 31.
 1. By mourning for, *Joel* ii. 12, 13.
 2. By turning from, our sins.
 2. Making it our endeavour and business to obey the laws of God,
 1. Sincerely, 2 *Cor.* i. 12.
 2. Universally, *Luke* i. 6.
 3. Constantly. *Luke* i. 75.
 3. Believing in Christ, *Acts* xvi. 31.
 1. For the pardon of our sins, 1 *John* ii. 2.
 2. For the justification of our persons, 2 *Cor.* v. 21.
 3. For the cleansing of our hearts, *Acts* iii. 26.
 4. For the eternal salvation of our souls, *John* iii. 16.

REASONS for our being thus in a readiness.

1. Christ will certainly one day come, *Acts* i. 11.
2. He will then pass a final sentence upon every person.
3. None, save God only, knows when this day will be, *Mark* xiii. 32.

MATTHEW xxv. 31.

When the Son of Man shall come in His glory.

IN prosecution of what was but lightly touched upon concerning Christ's Second Coming to judgment, in explaining the former text, I shall take occasion from this place of Scripture to observe further,

I. That Christ shall come again from heaven to earth.

He is now in heaven, and will be to the end of the world,
Acts iii. 22.

But that He will one day come from thence again, is attested,

1. By the apostles, *1 Thess.* iv. 16. *2 Thess.* i. 7. *Heb.* ix. 28.
2. By the holy angels, *Acts* i. 10, 11.
3. By Christ Himself, *John* xiv. 2, 3. *Matt.* xxv. 31; xxvi. 64.

II. That His coming shall be with great glory.

The archangels shall be His heralds, *1 Thess.* iv. 16.

All the holy angels shall attend Him, *Matt.* xxv. 31. *2 Thess.* i. 7. *Mark* viii. 38.

This was long ago foretold by Enoch, *Jude* 14, 15. *Dan.* vii. 13, 14.

So He is often said to come in the clouds, *Matt.* xxvi. 64. *Rev.* i. 7. [*Dan.* vii. 13.]

ענני השמיים הם מלאכי צבא השמים

‘The clouds of heaven, they are the angels of the Host of Heaven.’—*R. Gaon.* [in *Dan.* vii. 13.]

III. Being thus come with His angels, He shall sit upon a throne, that is, judgment-seat, *Matt.* xix. 28; and then will come on the general judgment, concerning which we may observe,

1. That there is such a judgment to come; which appears,
 1. From the testimony of conscience, *Acts* xxiv. 25. *Rom.* ii. 15.
 2. From the justice of God, *Gen.* xviii. 25.
 3. From the visions of it, *Dan.* vii. 10. *Rev.* xx. 12.
 4. From God’s express assertions of it, *Eccles.* xi. 9, 10; xii. 14. *Rom.* ii. 5.
2. Who will be the judge? and that is Christ, *John* v. 22, 27. *Rom.* xiv. 10. *2 Cor.* v. 10. *Acts* x. 42; xvii. 31.
 1. Because it is but reason, that He who was judged of men, should afterwards judge them, *Matt.* xxvi. 64. *Philip.* ii. 9, 10, 11.

2. That so we may see our Judge, *John* v. 27. *Job* xix. 25, 26, 27.
3. Who shall then be judged? All nations and people whatsoever, *Matt.* xxv. 32. *2 Cor.* v. 10.
 1. All that are dead shall be raised again to life, *1 Cor.* xv. 52. *Rev.* xx. 12, 13.
 2. Those that are then alive shall be summoned too, *1 Cor.* xv. 51. *1 Thess.* iv. 17.
4. What law will He judge by?
 1. The Gospel, *Jam.* ii. 12.
 2. The Law of Nature, *Rom.* ii. 14.

By which He will judge,

 1. The thoughts, *1 Cor.* iv. 5.
 2. The words, *Matt.* xii. 36.
 3. The actions of every man, *2 Cor.* v. 10. *Eccles.* xii. 14.
- To this end, the books shall be opened, *Rev.* xx. 12.
 1. The book of God's word.
 2. The book of His omniscience, *Mal.* iii. 16.
 3. The book of men's consciences, *Jer.* xvii. 1.
5. What will be the issue of this judgment?
 1. Absolution to the just.
 2. Condemnation to the wicked.

USES.

1. Make a virtue of that now, which then you will be forced to do, even honour and reverence Christ, *John* v. 22, 23.
2. Get Him to be your Friend beforehand.
3. Live now, as you will wish you had done, *2 Pet.* iii. 10, 11. *Jam.* ii. 12. *Matt.* xxv. 44. *Luke* xxi. 34.

MATTHEW xxviii. 19, 20.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you.

HERE is the Apostles' commission, consisting of four commands.

I. *Go.*

1. Not stay in Judea.
2. But go over the world, *Mark* xvi. 15.

II. *Μαθητεύσατε*, teach, i. e. disciple or make disciples to me out of all nations, bring them over to my faith and religion ; for so the word *μαθητεύω* is always taken : as *μαθητεύεις*, *Matt.* xiii. 52 ; *ἐμαθήτευσε*, *Matt.* xxvii. 57 ; *μαθητεύσαντες ιανούς*, **ΦΩΤΙΩΝ** introduxerunt (*multos*), and brought in many, *Acts* xiv. 20. And this must be the sense, because not all that were taught, but such as were disciples, were to be baptized. *Διδάσκοντες* comes in after. [See "Beveridge on the Articles," vol. ii. p. 235, note ^y.]

And these disciples were to be gathered out of all nations, *Luke* xxiv. 47. *Mark* xvi. 15. *Isa.* xlix. 6. *Acts* x. 28. *Eph.* ii. 14.

III. *Baptizing them, &c.*; wherein observe,

1. The way of making complete disciples, or how they were to be initiated by baptism.
 1. What is baptism ? An initiating sacrament.
 2. Whether is this place against infant baptism ? No, but for it ; for children are disciples.
 1. Because they were circumcised.
 2. They belong to the kingdom of God, *Mark* x. 14.
 3. They are part of their parents.
 2. How this sacrament is to be administered : in the name of the Father, Son, and Holy Ghost ; where observe,

1. There is a Trinity in the Godhead ; as appears,
 1. From the Old Testament, *2 Sam.* xxiii. 2. *Ps.* xxxiii. 6. *Isa.* xlvi. 1.
 2. From the New, *Matt.* iii. 16. *Luke* i. 35. *2 Cor.* xiii. 14.
 2. Every Person in this Trinity is truly God.
 1. God the Father ; this none denies.
 2. God the Son, *Hos.* i. 7. *Jer.* xxiii. 6. *John* i. 1 ; xx. 28. *1 John* v. 20. *Philip.* ii. 6, 7 ; otherwise He could not be our Saviour.
 3. God the Holy Ghost, *1 Cor.* iii. 16. *Acts* v. 4. *Matt.* xii. 31, 32.
 3. All Three are but One God, *1 John* v. 7.

Ἄδιαιρέτος γάρ ἐν ταῖς τρισὶν ὑποστάσεσιν ἡ τῆς μίᾶς οὐσίας θεότης.—Athan. [ad Antioch. Quæst. i. tom. ii. p. 268, B.]

Ἐπὶ τοῦ θεοῦ πόσας οὐσίας ὁμολογεῖς ; μίαν οὐσίαν λέγω, μίαν φύσιν, μίαν μορφὴν, ἐν γένος, μίαν δόξαν, μίαν ἀξίαν καὶ κυριότητα.—Idem. [Quæst. vi. tom. ii. p. 339, B.]

Hæc Trinitas unius est, ejusdemque naturæ et substantiæ, non minor in singulis quam in omnibus, nec major in omnibus quam in singulis.—Aug. [Ep. clxx. ad Maxim. tom. ii. p. 609, E.]

There is but one God, *Deut.* vi. 4. *1 Cor.* viii. 4.

4. The order of these Persons.

1. The Father. *Μίαν γινώσκουμεν τὸν πατέρα, αἰτίαν, καὶ εἰρήναν καὶ πηγὴν τῆς θεότητος.—Concil. Florent.* [apud Harduin. tom. ix. p. 380, A.]

2. The Son, *John* v. 26. *‘Αυτοχωὴ καὶ αὐτογαθός.—Basil.* [adv. Eunom. ii. 25, tom. i. p. 261, E.]

Αὐτοτέλειος, αὐτόθεος, αὐτοδόναμος, Epiph. [Hæres. lxxvii.], though θεὸς ἐκ θεοῦ, yet θεὸς ἐν ἑαυτῷ.

3. The Holy Ghost, *Rom.* viii. 9. *John* xv. 26. *Τὸ εἰς τοῦ πατρὸς ἐκπορευόμενον.—Concil. Constantinop.* [Harduin. tom. i. p. 814.]

Filioque, eighth council at Toledo, anno 653.

Si enim quicquid habet, de Patre habet Filius ; de Patre utique habet, ut de illo procederet Spiritus.—Aug. [de Trin. xv. 26, tom. viii. p. 1000, C.]

Hence it follows that every Person is to be worshipped.

1. Believed on, *John* xiv. 1.
2. Loved, *Deut.* vi. 5.
3. Feared.
4. Prayed to, *Acts* vii. 59.
5. Trusted on.

USES.

1. Bless God for revealing this mystery, *Matt.* xi. 25.
2. Perform your duty to each Person.
 1. To the Father.
 1. Thank Him for your creation, *Gen.* i.
 2. Depend on Him for preservation, *Acts* xvii. 28.
 2. To the Son.
 1. Adore His condescension in becoming man, *John* i. 14.
 2. Believe on Him for redemption, *1 Tim.* i. 15.
 3. To the Holy Ghost.
 1. Pray for His assistance.
 2. Observe His motions, *1 Thess.* v. 19.

IV. Teaching them to observe, &c. Hence arise these doctrines.

I. DOCTRINE.

It is the duty of the ministers of Christ to teach the commands of Christ; or there are some appointed in the Church of Christ to teach the commands of Christ.

1. Who are appointed?

1. Not only Apostles,
2. But all ministers.

To the constituting a minister is required,

1. That he be apt to teach, *1 Tim.* iii. 2. *2 Tim.* ii. 2.
2. Able to convince gainsayers, *Tit.* i. 9.
3. Approved, *1 Tim.* iii. 8, 9, 10.
4. Ordained, sent, or called by God, *Rom.* x. 15. *Heb.* v. 4. *2 Chron.* xxvi. 18.

Ubi nulla est ministrorum electio, manifestum cognosce collabentis Christianismi indicium.—Hier.

2. What is it to teach?

1. To explain the word, *Neh.* viii. 8.

2. Apply it.
 1. By exhorting, 2 *Cor.* v. 20. 1 *Tim.* vi. 2.
 2. Reprehending others for not observing it, *Tit.* ii. 15, μετὰ πάσης ἐπιταγῆς. 2 *Tim.* iv. 2.
3. What commands? Of Christ, and,
 1. Not traditions of men, *Matt.* xv. 6, 9. 2 *Tim.* iii. 16, 17.
 2. Nor our opinions.
 3. But what He taught,
 1. By His own mouth,
 2. Or by His ministers,
 1. The Prophets, 2 *Pet.* i. 21.
 2. The Apostles, 1 *Cor.* xi. 23.

INFERENCES.

1. We have authority to teach.
2. We are commanded, 1 *Cor.* ix. 16.
3. Therefore you cannot blame us for telling you of your duty.
4. You ought to obey; for,

II. DOCTRINE.

People ought to observe the commands of Christ.

1. Why should they observe them?
 1. Because they are the commands of God, who is,
 1. Righteous.
 2. Gracious, *Rom.* xii. 1.
 3. Powerful, *Jer.* xviii. 6, 7, 8.
 4. Who made us.
 5. Preserves us, *Acts* xvii. 28.
 6. That redeemed us, 1 *Cor.* vi. 20.
 7. That governs us, *Mal.* i. 6.
 2. They are all just commands, *Rom.* vii. 12.
 3. We are made for this end, to honour God by obeying Him.
 4. Christ died on purpose to qualify us for this work, *Acts* iii. 26. 1 *Pet.* i. 18.
2. How should they observe them?
 1. Knowingly, 1 *Cor.* xiv. 15.
 2. Obediently, 1 *Sam.* xv. 22.
 3. Cheerfully, *Rom.* vi. 17.
 4. Universally, *Matt.* xxviii. 20.

5. Constantly.
6. With all our might, *Eccles.* ix. 10.
7. Sincerely, or to a right end.
 1. Not for vain-glory, *Matt.* vi. 1.
 2. Nor to merit any thing thereby, *Luke* xvii. 10; but,
 3. To testify our thankfulness for mercies.
 4. And our duty to God.
 5. And for His glory, 1 *Cor.* x. 31.

USE.

Observe the commands of Christ.

1. They are easy and pleasant, *Matt.* xi. 30. 1 *John* v. 3.
2. True signs of love to Christ, *John* xiv. 15.
3. True signs of true faith also, *Jam.* ii. 26.
4. Necessary to true happiness, *Heb.* xii. 14.
5. You will be judged by these commands, *Jam.* ii. 12.
6. Obey, or suffer, 2 *Thess.* i. 8, 9.
7. Obey Him now, and enjoy Him hereafter.

MARK xiii. 33.

Take ye heed, watch and pray: for ye know not when the time is.

WHEN Christ became man, whatsoever He suffered, whatsoever He did, whatsoever He spake, was upon our account. In this chapter He foretells,

1. The destruction of Jerusalem.
2. His second coming, ver. 24.

For which He bids us use,

1. These duties, *Take heed, watch, pray.* And
2. Gives us the reason thereof; *For ye know not when the time is.*

I. THE DUTIES. And,

1. *Take heed,* *Luke* xxi. 34.

1. Of surfeiting, *Jude* 12.
 2. Drunkenness, *Hos.* iv. 11.
 3. Cares of this world, *Luke* xii. 19, 20.
 2. *Watch*; which is not opposed to natural, but moral sleep. Now, to keep ourselves watchful in this sense, we must be convinced of, and often think upon, these things.
 1. That we are creatures designed for, and capable of, eternal happiness or misery, *Gen.* ii. 7.
 2. But this eternal happiness or misery depends upon our present behaviour, *Matt.* xxv. 46.
 3. That this our behaviour is strictly observed by an All-seeing God, *Prov.* v. 21, מִפְּלָמָם וְכָל־מַעֲגֵל תַּיוּן Ps. cxxxix. 6, 7.
 4. That this All-seeing God will bring all our actions into judgment, *Eccles.* xii. 14.
 5. That the consequence of that judgment is incomparably greater than all the concerns of this life, whether pleasures, honour, or riches, &c.
 3. *Pray*; *Luke* xxi. 36.
 1. To escape the evils,
 2. To partake of the goods, of that day.
- II. The REASON of these duties; *For ye know not when the time is.*
1. We know not the time of our going to Christ, *Job* vi. 9. *Jam.* iv. 13, 14.
 2. Nor of His coming to us.
 1. We are sure He will come, *Acts* i. 11. *Mark* xiii. 26.
 2. But we know not when; no, nor the Son, *ver.* 32.
 1. Not as man, the properties of each nature being still preserved.
 2. Nor as mediator; for a prophet knows no more of things to come than what is revealed.
 3. Our ignorance of Christ's Second Coming should stir us up to care, watchfulness, and prayer.
 1. By reason of the issues of His coming; as,
 1. The dead raised, and the living changed, *1 Cor.* xv. 52.
 2. All judged, *2 Cor.* v. 10.

3. The righteous advanced to heaven, and the wicked thrust down to hell, *2 Cor.* i. 9.
2. By reason of the danger of being unprepared at that time, *Matt.* xxv. 11, 12, 13.

USES.

1. Believe these things.
2. Live up to that belief.
3. Be always ready.

Let not Christ, when He comes, find you

1. Indulging any sin.
2. Overwhelmed with the world.
3. Or secure and careless of Him or yourselves.

But,

1. Repenting.
2. Believing.
3. Meditating upon Him.
4. Praying.
5. Longing for Him.

MARK xiii. 37.

And what I say unto you, I say unto all, Watch.

It is all our duty to *watch*; in explaining of which, we may consider,

I. What it is to *watch*.

It is a taking care and heed to ourselves what we do, and so is opposed to carelessness, *Eph.* v. 15. *1 Pet.* v. 8.

II. What is it we must *watch over*?**1. Our understanding.**

1. To keep our judgments clear and sound, *2 Pet.* ii. 1.
2. To keep our thoughts pure, *Gen.* vi. 5, that they be neither sinful nor vain, *Ps.* cxix. 113.

Considering,

1. The Lord knows our thoughts, *Ps. xciv. 11*; and *cxxxix. 2*.
2. Bad thoughts beget bad works, *Matt. xv. 19*.
In order thereto,
 1. Think thyself continually under the All-seeing eye of God, *Ps. cxxxix. 18*.
 2. Suppress bad thoughts at the beginning.
 3. Fix them upon spiritual objects, *Ps. cxix. 97*.
 4. Or on earthly objects in a spiritual manner, *Ps. viii. 3, 4*.
2. Our wills and affections, *Prov. iv. 23*.
 1. See that each affection be fixed on its proper object, *Prov. xxiii. 26*.
 2. See that each affection be fixed in its due manner, *Matt. xxii. 37, 39. Prov. iii. 5*.
- MEANS.
 1. Endeavour after a right understanding of things.
 2. Subject thy will to thy understanding.
 3. Resist evil passions at their first appearing.
3. Our tongues, *Ps. xvii. 3*; and *xxxix. 1*.
Considering,
 1. That our religion is in vain without this, *Jam. i. 26*.
 2. We must answer for words, *Matt. xii. 36*.
 3. Many sins come from the tongue.
Wherefore,
 1. Let thy reason guide thy tongue.
Γλῶσσα γὰρ ὀλισθὸς ἀνθεώποις μὴ λόγῳ κυεῖνωμένη.—
[Greg.] Nazianz.—[Orat. iii. 7, tom. i. p. 71, C.]
 2. Speak not much, *Prov. x. 19*.
 3. Be slow to speak, *Jam. i. 19. Prov. xv. 28*.
 4. Be sure to keep thy heart right, *Matt. xii. 34*.
 5. Speak not when in passion, *Ps. civ. 33. Job iii. 2, 3*.
 6. Speak of other men's vices only before their faces, and of their virtues behind their backs, *Tit. iii. 2*.
 7. Speak of God only with reverence, *Deut. xxviii. 58*.
4. Our actions.

1. That they proceed from a principle of obedience,
1 Sam. xv. 22.
2. Be guided by God's word, *Ps. cxix. 105.*
3. Be directed to His glory, *1 Cor. x. 31.*
For consider,
 1. God watches over them, and considers them,
Prov. v. 21.
 2. We shall be judged according to our actions,
2 Cor. v. 10.
 3. The less heed we take of them, the more sorrow
we shall have for them.

III. What must we *watch against*?

1. The temptations of Satan, *Matt. xxvi. 41.* *1 Pet. v. 8.*
2. The corruptions of our hearts, *Ps. xviii. 23.*
3. The delusions of the world.
4. The seductions of men who would draw us,
 1. Into sin, *Prov. ix. 15.*
 2. Into error, *Rom. vi. 17.* *Matt. vii. 15.* *2 Pet. iii. 17.*
 1. God hates errors, *Rev. ii. 14, 15.*
 2. They are damnable, *2 Pet. ii. 1.*

Wherefore,

1. Diligently search the Scriptures, and be well
grounded in them, *Matt. xxii. 29.* *Eph. iv. 11.*
2. Do not easily receive new opinions, *Eph. iv. 14.*
*Id teneamus, quod ubique, quod semper, quod ab
omnibus creditum est.—Vincent. Lirin. [Com-
mon. c. 2.]*
3. Study humility, *Jam. iv. 6.*

IV. What must we *watch for*?

1. Opportunities of doing good, *Gal. vi. 10.* *Acts x. 38.*
 1. To advance God's glory.
 2. To further our neighbours' salvation, *Heb. x. 24.*
 3. To relieve their necessities, *Gal. vi. 10.*
2. For receiving good, *Luke xvii. 5;* as,
 1. Of getting our understanding well informed, *2 Pet. iii. 18.*
 2. Our hearts taken off from sin.
 3. Our souls more in love with God and goodness.
 4. Our minds more set upon the things above, *Col. iii. 2.*

5. Our faith more confirmed in Jesus Christ, *Luke xvii. 5.*

And for receiving these good things, we must watch for opportunities,

1. Of praying, *Ps. lv. 17.*
2. Hearing, *Ps. cxxii. 1.*
3. Receiving sacraments, *1 Cor. xi. 25.*
4. Meditation, *Ps. lxiii. 6.*
5. Self-examination, *2 Cor. xiii. 5.*
6. Reading the Scriptures, *John v. 39.*
7. Spiritual discourse, *Luke xxiv. 13, 14.*

3. For the coming of Christ.

1. So as daily to expect Him.
2. So as to be ready for Him, *Matt. xxiv. 44; xxv. 1, 2, 12, 13.*

Because,

1. He will surely come, *Acts i. 11.*
2. None knows when, *Mark xiii. 33, 35.*
3. A happy or miserable eternity depends on your readiness at that time, *Matt. xxv. 10, 11, 12.*

V. When must we *watch?*

Generally, at all times, *Luke xxi. 36. 2 Tim. iv. 5;* but especially,

1. In time of afflictions.

1. That we do not charge God with injustice, *Job i. 22. Lam. iii. 39. Ps. li. 4.*
2. That we be not impatient under them; considering,
 1. From whom they come.
 2. For what they come.
 3. How small they are, *Ezra ix. 13.*
3. To be thankful for them, *1 Thess. v. 18. Job i. 21.*
4. That we do not distrust God in them, *Ps. lvii. 1. Job xiii. 15.*

But depend upon,

1. His wisdom, *2 Pet. ii. 9.*
2. Power.
3. Mercy, *Ex. xxxiv. 6, 7. Ps. ciii. 8, 9.*
 1. For support under them.
 2. For deliverance out of them.

5. That we be not too much cast down by them, but still rejoice in God, *Hab.* iii. 17, 18.
6. That we do not draw sinful or unwarrantable conclusions from them; as,
 1. That we are not, *Eccles.* ix. 1, or,
 2. That we are, the children of God, *Rev.* iii. 19.
7. That we improve them so as to get good by them, *Ps. cxix.* 71.
 1. By hating sin more, as the cause of them.
 2. Fearing God more, who is offended by them.
 3. Relying more upon His promises.
 4. And longing more for heaven.
8. That we do not make use of unlawful means to get out of them; considering, that there is more evil in the least sin than in the greatest suffering and affliction.
2. In time of prosperity.
 1. That our hearts be not proud and puffed up with it, *1 Tim.* vi. 7. For,
 1. Whatsoever we have is none of our own, it is the gift of God to us.
 2. The more God gives to us here, the greater account we must give to Him hereafter, *Luke* xii. 48.
 2. That we do not abuse it to licentiousness, *Jam.* iv. 3. For consider,
 1. This will provoke God to take it away.
 2. By this means our prosperity here will be the occasion of our misery hereafter.
 3. That it does not steal our hearts from God, *Ps. lxii.* 10; by loving and delighting in it more than God.
 4. That we do not take up with it instead of our chiefest good; seeing,
 1. God does not intend it for our happiness.
 2. Neither is it able to satisfy us.
 3. God may justly then put us off with it, *Ps.* xvii. 14.
 5. That we do not trust in it, *1 Tim.* vi. 17.

6. That we do not make sinful inferences from it.
 1. That God doth, *Eccles.* ix. 1,
 2. Or doth not, love us.
7. That we ascribe it all to God, and so be thankful for it, *Ps. lxxv.* 6, 7.
8. That we improve it for God's glory, and the benefit of others, *Prov.* iii. 9.
3. In time of duty.
 1. When we read the Scriptures, *John* v. 39.
 1. That we read them as the word of God, *2 Tim.* iii. 16.
 2. So read as to mind what we read.
 3. So mind as to remember.
 4. So remember as to practise, *John* xiii. 17.
 2. When we pray, *1 Pet.* iv. 7. *Matt.* xxvi. 41.
 1. That we pray with true devotion and right apprehensions of God, *Ezra* ix. 6.
 2. With understanding, *1 Cor.* xiv. 15.
 3. With attention.
 4. With faith, *Jam.* i. 5, 6. *Matt.* xxi. 22.
 5. With good intentions, *Jam.* iv. 3.
Considering,
 1. How hard it is to pray.
 2. How necessary.
 3. How advantageous to pray aright, and as we ought to do.

USE.

- To enforce the exercise of this great duty of watchfulness ; Consider,
1. How easy it is to sin.
 2. How dangerous, *Rom.* vi. ult.
 3. How many temptations surround us, *1 Pet.* v. 8.
 4. Unless we watch, there is no sin or danger but we may fall into.
 5. We have but a small time to watch.
 6. Eternity depends upon it, *Matt.* xxv. 12, 13.
 7. We know not when we shall be called to appear before Christ, *Mark* xiii. 32.

LUKE ii. 14.

*Glory to God in the highest, and on earth peace,
good will toward men.*

THE ultimate end of Christ's coming into the world was, *the glory of God.*

2. The blessed effect of His coming was, *peace upon earth.*

3. The only motive of His coming was, *good will toward men*; where observe,

I. *God's glory* was manifested.

II. *Peace upon earth* was perfected.

III. *Good will toward men* was revealed in the coming of Christ.

I. The *glory of God* was manifested.

1. The glory of His faithfulness, *Isa. vii. 14. Hag. ii. 9.*

2. Of His justice, *Ex. xxiv. 6.*

3. Of His mercy, *Ps. xcix. 8.*

4. Of His wisdom.

USE.

What was God's end in sending Christ, the same should be our end in celebrating Christmas.

II. *Peace upon earth* was perfected.

1. The peace betwixt God and man, *Rom. v. 1. Job ix. 32, 33.*

2. The peace betwixt man and his own conscience, *Philip. iv. 7.*

3. The peace betwixt man and all the world besides, *Job v. 23.*

USE.

See, then, where true peace is to be found.

1. Not in sin, *Isa. xlvi. 22.*

But,

2. In Christ Jesus only, *Isa. ix. 6.*

III. The *good will* of God *toward men* was revealed in Christ.

Especially,

1. In the justification of our persons.
2. In the mortification of our sins.
3. In the sanctification of our natures.
4. In the consolation of our hearts, *1 Pet. i. 8.*
5. In the glorification of our souls and bodies.

USES.

1. Bless God for Christ.
 2. Be reconciled to God through Christ.
-

LUKE iv. 16.

And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath-day, and stood up for to read.

I. DOCTRINE.

Christ frequented the public ordinances in the temple and in the synagogues, *Matt. iv. 23; xii. 9. Mark i. 21;* not for ostentation, but,

1. In obedience to God.
2. For example to others.

*Longum iter est per præcepta, breve et efficax per exempla.—
Senec. [Ep. vi.]*

Where He joined in the public worship, and sometimes was a hearer, *Luke ii. 46;* but most commonly, after He entered upon His prophetic office, He preached Himself, *Luke vi. 6. Matt. xiii. 54. Mark i. 21; vi. 2. John xviii. 20.*

How did He teach? Not as the scribes, *Mark i. 22.*

For,

1. He taught as the lawgiver, they as interpreters, *Matt. v.*

2. He taught sincerely, they for by-ends, *Matt.* xxiii. 14.
Luke xx. 47.
3. He did as He taught, they not, *Matt.* xxiii. 3.
4. He confirmed His doctrine by miracles, *Mark* i. 27.

USES.

1. Reprehension to such as neglect the public ordinances, *John* viii. 47. *Luke* x. 16.
2. Motive to frequent them.
For,
 1. God commands it, *Eccles.* v. 1. *Jam.* i. 21.
 2. It is herein only that we publicly profess our faith.
 3. These are the means of faith, *Rom.* x. 14, 17.
 4. Christ Himself frequented them.

II. DOCTRINE.

We ought to follow Christ in frequenting the public ordinances.

How should we frequent them?

1. Prepare thyself before-hand ;
 1. By laying aside all earthly cares, *Neh.* xiii. 19, 20. *Gen.* xxii. 5.
2. By consideration,
 1. Of that God before whom thou art going, *Lev.* x. 3. *Eccles.* v. 1, 2.
 2. Of the greatness of the work thou art going about, *Rom.* i. 16. *Jam.* i. 18.
3. By prayer ;
 1. That God would unite thy heart to Himself, *Ps.* lxxxvi. 11.
 2. That He would open it to receive His word, *Acts* xvi. 14. *Ps.* cxix. 18.
 3. Enable thee to believe it, *Rom.* x. 10.
 4. Make it effectual, 2 *Cor.* ii. 16. *Rom.* i. 16. 1 *Thess.* ii. 13.
4. By desires after them, 1 *Pet.* ii. 2.
5. By expectation of profit by them, *Ps.* v. 3.
2. Hear aright when thou art come, *Luke* viii. 18.
 1. With reverence, *Eccles.* v. 1, 2.
 2. With meekness, *Jam.* i. 21. *Isa.* lxi. 1. *Acts* x. 33.
 3. With attention, *Luke* iv. 20.

4. With faith, *Heb.* iv. 2.
 5. With affection and ejaculations, *Luke* xvii. 4, 5.
 6. With application of it to thyself, *Job* v. 27. *Acts* ii. 37.
 7. Lay up what thou hearest in thy heart, *Heb.* ii. 1. *Deut.* xi. 18.
 8. Practise what thou hearest, *Jam.* i. 22.
-

LUKE vi. 12.

And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.

DOCTRINE.

Christians ought to imitate Christ, in continual prayer to God.

I. What is prayer?

It is the desire of necessary things from God.

II. How many sorts of prayer are there?

1. Private, *Mark* i. 35.

2. Public.

1. In our families, *Josh.* xxiv. 15.

2. In the public congregation.

1. God is more glorified hereby, *Ps.* xxii. 25. *Heb.* x. 25.

2. The love of Christians is more quickened, *Ps.* lv. 14.

3. God is more especially present there, *Matt.* xviii. 20. *Ps.* lxxv. 4. *Luke* xviii. 10.

III. How should we pray?

USE. Pray every day.

For,

1. We should serve God every day, *Luke* i. 75.

2. Sacrifices under the law were to be performed every day, *Num.* xxviii. 3.
 3. Christ commands it, *Matt.* vi. 11.
 4. The saints practised it, *Ps.* lv. 17. *Dan.* vi. 10. *Acts* iii. 1.
 5. The Mahometans do it.
 6. Every day's mercies require it.
-

LUKE vi. 36.

Be ye therefore merciful, as your Father also is merciful.

I. WHAT is mercy?

Laying other men's miseries so to heart as to be ready to help them.

II. What is mercy in God?

1. There is no perfection but what is in God, *Ex.* iii. 14.
2. Every perfection in God is God, *1 John* iv. 16.
3. Hence in God there is no distinction of one perfection from another.
4. The distinction of them is taken from their object, in our apprehension.
5. The object of mercy is misery.
6. God is always ready to help the miserable, *Ps.* xlvi. 1.
7. This is called the mercy of God, *Isa.* xxx. 18.

III. Wherein are we to be merciful, as He is merciful?

1. In forgiving the injuries of others, *Ex.* xxxiv. 6, 7.
 1. All have sinned, *Eccles.* vii. 20.
 2. God punishes none here according to their deserts, *Lam.* iii. 22.
3. He hath found out a way whereby He will pardon our sins for ever.

Now we should imitate Him,

1. By not exacting the rigour of the law for any injury done to us, *Ps.* cxxx. 3.

2. By using all means to be reconciled, *2 Cor.* v. 20.
3. By loving them as well as if they had not injured us; for,
 1. Otherwise we sin, *Matt.* v. 44.
 2. God will not forgive us, *Matt.* vi. 14, 15.
2. In pitying the calamities of others.
 1. By being troubled at them, *Isa.* lxiii. 9. *Rom.* xii. 15. *Amos* vi. 6.
 2. By helping them out of them, so far as we are able, *Ps.* cxvi. 6.
 3. By relieving the necessities of others.

USES.

1. Unless we be merciful, as our Father is merciful, the profession of Christ's religion will avail us little, *Matt.* vii. 21.
 2. This is looked upon as our perfection, *Matt.* v. 48.
 3. If we be merciful to others, God will be so to us, *Matt.* vi. 14.
 4. This is to imitate God, and to be like Him.
-

LUKE x. 42.

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

- I. **WHAT** is implied here by *needful?* viz. needful to happiness, or the saving of our souls, *Matt.* vi. 33; xvi. 26. *1 John* ii. 15, 16. *John* vi. 27. *1 Cor.* vii. 29, 30.
- II. There is only *one thing* so needful, all other are needless, *Prov.* x. 2; xi. 4. *Eccles.* i. 3, 8; ii. 11.
- III. What is that *one thing needful?* It is universal righteousness, *Prov.* xi. 4. *1 Tim.* iv. 8. *Luke* xi. 28;

xviii. 22. *John* iii. 23; vi. 29; xiii. 17. *Heb.* xii. 14.
Gal. v. 6.

- IV. This we should *choose*, as Mary did, *Acts* xx. 24; before all things else, *Deut.* xxx. 19; and use the means for it, as she sat at Jesus' feet and heard His word, *Matt.* xviii. 20. *Ps.* xxvii. 4.
- V. If we do so, we may attain it, *Matt.* v. 6, and it *shall not be taken from us*, but we shall both have it and keep it always; and so be for ever happy, through Christ our Saviour. Amen.
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LUKE xiii. 2, 3, 4, 5.

And Jesus answering, said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

I. DOCTRINE.

The greatness of God's judgments upon some men, more than upon others, doth not argue the greatness of their sins above others.

1. What do we mean by judgments?

Judgments are,

1. Either spiritual, which always presuppose great sins, *Rev.* ii. 5. *Rom.* i. 21, 22, 23, 24, &c.
2. Or temporal, which are no certain signs of the greatness of one man's sins above another's.

For,

1. God dispensemeth them as He pleases, *Matt.* v. 45.

2. The greatest sinners oft go unpunished in this life,
Ps. lxxiii. 3, 4, 5, 6. Job xxi. 7, 8, 9. Jer. xii. 1, 2.
3. Temporal judgments are often spiritual mercies,
Amos iii. 2. Heb. xii. 6, 7, 10.

USES.

1. Wherefore do not censure them whom God hath
been pleased to lay His hand upon.
2. Do not ascribe your preservation to your own right-
eousness, but to God's mercy, *Lam. iii. 22.*
3. Have a care of greater judgments, even spiritual and
eternal.

II. DOCTRINE.

Though we be exempted from temporal judgments, yet
without *repentance* we shall certainly *perish*.

1. **Explication.**
 1. **What is this exemption ?**
Even our preservation, especially in calamitous times.
 2. **What is *repentance* ?**
 1. A thorough sensibleness of sin.
 1. The sinfulness,
 2. The multitude, *Ps. xix. 12.*
 3. The greatness, against
 1. Knowledge, *John iii. 19.*
 2. Love, *Isa. v. 4.*
 2. Humiliation for it.
 3. Resolution against it, *Ps. xvii. 3.*
 4. A sincere endeavour to turn from it.
 3. **What is meant by *perishing* ?**
 1. Temporally.
 2. Eternally.
 2. **Confirmation and proof.**
 1. God hath so appointed.
 2. Without repentance our sins cannot be pardoned,
and so all the punishment due to them shall be
thrown upon us.
 3. Repentance only can put the soul into a capacity of
enjoying happiness.

USES.

1. Instead of censuring others, examine yourselves
whether you have repented.

2. Do not look upon yourselves as safe and secure now, preserved from God's judgments, unless you have repented.
 3. As you desire not to perish, repent.
-

LUKE xxii. 19.

This do in remembrance of me.

In this verse here is observable,

1. The author of the Sacrament; "He."
2. The rites.
1. "He took bread," and not Himself.
2. "And gave thanks," Εὐχαριστήσας εὐλογήσας, *Matt. xxvi. 26.*
3. "And brake it," *Acts ii. 42, 46.* Κλάσις τοῦ ἄρτου.
4. "And gave unto them."

Sacra mysteria propriis manibus acceperunt à Diaconis.—[Cf. Cyprian. Ep. lvi. ad Thib. p. 93. Dexteram . . . quæ Domini corpus accepit — and Bingham, book xv. ch. v. § 6.]

3. The words annexed, "This is my body;" that is, *Figura corporis mei.*—*Tertull.* [adv. *Marcion.* iv. 40.] *Gen. xvii. 11.*

Dicit sacerdos: Fac nobis hanc oblationem adscriptam, ratam, rationabilem, acceptabilem: quod figura est corporis et sanguinis Domini nostri Jesu Christi.—Ambr. [de Sacram. iv. 5, tom. ii. p. 371.]

4. The command; *This do in remembrance of me.*

Wherein there are two things.

1. The command itself; *This do.*
2. The end; in remembrance of me.

- I. The command; *This do.*

1. *This.* What is implied by that word?

1. God at first made a covenant with man, *Ler.* xviii. 5.
2. The first covenant being broke, He made another, *Gen.* iii. 15.
3. This covenant in the Old Testament, God sealed,
 1. With transitory; as,
 1. The cloudy and fiery pillar, *Ex.* xiii. 21.
 2. Red Sea, *Ex.* xiv. 22.
 3. Manna, *Ex.* xvi. 14.
 4. Water from the rock, *Ex.* xvii. 6. *Num.* xx. 9, 11. *1 Cor.* x. 4.
 2. With fixed, seals.
 1. Circumcision, *Gen.* xvii. 10, 11.
 2. The passover, *Ex.* xii. 11.
4. Under the New Testament, these are changed into Baptism and the Lord's Supper.
 1. Baptism: Proselytes were circumcised, baptized, and sacrificed.—[See] *Maimonides*, [as quoted by Lightfoot, vol. iii. p. 38]. *2 Kings* v. 13.
 2. The Lord's Supper instead of the passover.
5. These differ from the other in the signs, time, &c.
6. But agree,
 1. In the author.
 2. In the thing signified.
 3. In the end.
7. The things that both agree in, make the essence of a sacrament in general.

This Sacrament therefore is,

1. An ordinance appointed by Christ, *1 Cor.* xi. 23.
2. Where the elements are bread and wine, *1 Cor.* x. 16; xi. 24, 25.
3. Under these, Christ with all His benefits; as,
 1. Pardon, *Eph.* i. 7. *Matt.* xxvi. 28.
 2. Justification, *Isa.* liii. 11. *2 Cor.* v. 21.
 3. Sanctification, *Acts* iii. 26. *Matt.* i. 21.
 4. Adoption, *John* i. 12.
 5. Salvation, *Hab.* vii. 25.

Are,

1. Represented, *1 Cor.* xi. 25, 26.
2. Offered, *Isa.* lv. 1. *Matt.* xi. 28, 29.

3. Conveyed.
4. Sealed, *Rom. iv. 11*, unto the worthy receiver; who,

 1. Repents.
 2. Acquaints himself with the nature of the Sacraments, *1 Cor. xi. 29*.
 3. Believeth.

2. The act: *Do*; that is, administer and receive this Sacrament.

II. The end. *In remembrance of me.* Where every circumstance represents something of Christ.

1. The consecration, *Acts ii. 23*.
2. The bread, His body.
3. The breaking of the bread, *Isa. liii. 5*.
4. The wine, His blood, *Matt. xxvi. 28*.
5. The pouring forth the wine, *John xix. 34*.
6. The offering both to the receiver, *Isa. lv. 1*.
7. The hymn, *Matt. xxvi. 30*.

When, therefore, you do it, remember,

1. How much Christ suffered.
2. Who He was that suffered.
3. Why He suffered.
4. What benefits we have, or may have by it.

Therefore, do this in remembrance of Christ.

Considering,

1. How ungrateful it is not to do it.
2. What you lose by not doing it.
3. How ye can shew and prove yourselves to be Christians, unless you do it.
4. The apostles and first Christians did it frequently.
5. It is the most heavenly work ye can do.
6. You will one day wish you had done it.
7. It is Christ's command; and with what face can you appear before Him, if you live and die in the neglect of it?

LUKE xxii. 42.

Nevertheless, not my will, but Thine, be done.

I. OBSERVATION.

CHRIST Himself, as our surety, had a bitter cup to drink.

1. From men.

1. Reproach, *Isa.* liii. 3, 4. *Matt.* xxvii. 29.
2. Scourging, *Mark* xv. 15.
3. Death, *Philip.* ii. 8.

2. From God.

1. The withdrawing the light of His countenance, *Matt.* xxvii. 46.
2. The sense of His wrath due to our sins, *Luke* xxii. 44. *Rev.* xix. 15.

USE.

Hence see,

1. The dreadful nature and consequences of sin, *2 Cor.* v. 21.
2. The justice of God, *Ex.* xxxiv. 7.
3. The difficulty of man's redemption, *1 Pet.* i. 18, 19.
4. The love of God and Christ, *John* xv. 13. *Rom.* v. 8.
5. God sees sin in His own children, *Ex.* iv. 14.
6. Christ is acquainted with grief, and knows what it is to be in trouble, *Isa.* liii. 3. *Heb.* iv. 15.
7. Afflictions are sanctified to the elect in the person of Christ.
8. Hence learn the doleful estate of sinners in the world to come, *Luke* xxiii. 31. *1 Pet.* iv. 17, 18.
9. Wherefore, bewail and abhor sin, *Job* xlvi. 5, 6.
10. Never think any thing too much for Christ, *Philip.* iii. 8.
11. Murmур not at afflictions.
12. Believe in Christ for the pardon of sin.

II. OBSERVATION.

Christ, as man, was averse from sufferings.

1. In Christ were two natures, *Isa.* vii. 14.

1. Divine, *1 John* v. 20.
2. Human, *1 Tim.* ii. 5.
2. These two natures were united in one person, *ibid.*
3. Hence are the properties of the one sometimes attributed to the other, *Acts* xx. 28.
4. But yet the acts of each are distinctly to be considered: some things he did as God, some as man, others as God-man.
5. This averseness from suffering proceeded not from,
 1. His Divine nature.
 2. Nor from Him as God-man.
 3. But as mere man.
6. This averseness did not argue any sinfulness, but only the natural infirmity of the human nature, *Heb.* iv. 15.
7. It argues also the purity of His human nature, in that it abhorred to lie under the wrath of God.

USE.

Observe,

1. Christ was truly man, *1 Tim.* ii. 5.
2. That his sufferings were real sufferings, *Isa.* liii. *Luke* xxiv. 46.
3. That it is no sin, but our duty, to fear the displeasure of God, *Heb.* x. 31. *Jer.* v. 22.
4. That Christ's sufferings were the greatest piece of self-denial in the world, *Philip.* ii. 6, 7, 8.
5. That we also, in imitation of Christ, are to deny ourselves any thing for the glory of God, *Matt.* xvi. 24.
 1. Our honours, *Philip.* ii. 6, 7.
 2. Pleasures, *Lam.* i. 12.
 3. Profits.

For,

1. Not to deny ourselves is to deny God, *Philip.* iii. 19.
2. The more we gratify ourselves, the more we destroy ourselves, *Hos.* xiii. 9.
3. We cannot deny ourselves so much for Christ as Christ hath done for us.
4. The more we deny ourselves now, the more happy we shall be hereafter.

III. OBSERVATION.

Christ in His agonies addresseth Himself to God, as His Father.

1. Christ was God-man.
2. And the Son of God in both natures, *Luke* i. 35.
3. His divinity, at present, was hid from the sense of His humanity, *Matt.* xxvii. 46.
4. Yet still He apprehended Himself as innocent in His own person, *John* iii. 5.
5. Hence He still retains a sense of His relation to God, as He was man, *Matt.* xxvii. 46.
6. This sense, of God being His father, emboldens Him to pray, *Matt.* xi. 25. *Luke* xxiii. 34, 46. *John* xvii. 1, 5, 24.
7. His prayer is, *Remove this cup*, *Luke* xxii. 42.

Where observe,

1. The sense of God's wrath is unsupportable to human nature in its best estate, *John* xii. 27.
2. No trouble so great but we are to believe that God can remove it, *Mark* xiv. 36.
3. In prayer, as we are to believe the power, so we are to submit to the will, of God.

USE.

Learn in your afflictions,

1. To keep a clear evidence of your relation to God.
2. To pray to Him.
 1. If you fear trouble, to prevent it, *Ps.* cxix. 39.
 2. If you feel it,
 1. To sanctify it, *Heb.* xii. 6, 7, 8, 9.
 1. By deadening your hearts to the world, *Ps.* cxix. 67.
 2. By quickening your repentance, 2 *Chron.* xxxii. 25, 26.
 3. By mortifying your sins, *Job* xxxvi. 8, 9, 10. *Isa.* xxvii. 9.
 4. By improving your graces, *Rom.* v. 3, 4, 5.
 1. Faith.
 2. Fear.
 3. Love.
 4. Heavenly-mindedness.

5. Thankfulness.

5. By stirring you up to duty.
2. To strengthen us for it, *Luke xxii. 43.*
3. To remove it, *2 Cor. xii. 8, 9.*
3. Learn to submit to God's will.

IV. OBSERVATION.

We are to submit our wills to the will of God ; or the will of man is to submit to the will of God.

1. What is the will of man ? It is a faculty of the soul, whereby,
 1. He chooseth good, *Isa. vii. 15.*
 2. He refuseth evil when apprehended.
To the first belongs, love, hope, desire, joy.
To the second, hatred, fear, detestation, grief, anger.
2. What is the will of God ?

A property in God, whereby we apprehend Him, as willing good and refusing evil : It is,

 1. His secret, *Deut. xxix. 29. Acts i. 7. 1 Pet. iii. 17.*
 2. His revealed will, wherein He discovers to us,
 1. What He wills man to do.
 1. By implanting the knowledge of it in our hearts, *Rom. ii. 15.*
 2. By His written word, *2 Tim. iii. 16.*
 3. By His immediate revelations, *Gen. xxii. 1, 2.*
 2. What He wills Himself to do.
Revealed,
 1. Extraordinarily.
 1. By immediate revelations, *1 Sam. iii. 11, 12.*
 2. By His prophetic inspirations.
 2. Ordinarily, by His providences.
 3. What is it to submit our wills to God's ?
 1. We submit our wills to His commanding will,
 1. When we do what He wills we should do.
 2. When we therefore do it, because He wills it, *1 Sam. xv. 22.*
 3. That we will the doing of it, as well as He, *1 Chron. xxviii. 9. 1 Pet. v. 2.*
 2. That we may submit to His acting will, is required,
 1. That we do not murmur at what He doth, *1 Cor. x. 10.*

2. That we acknowledge His will in it, *Matt.* vi. 26; x. 29.
3. That we will and choose what He doth, *1 Sam.* iii. 18.
4. Why are we to submit our wills to God's?
 1. Because He is our Creator and Governor, *1 Sam.* iii. 18.
 2. Because His will is always good, *Ps.* cxix. 68.
 3. Because what we will contrary to God, is sin.
Signs of our submitting our wills to God's.
 1. When we acknowledge God's goodness in our very troubles.
 2. When we run not to unlawful means, but wait upon God, *Isa.* xxviii. 15, 16. *Heb.* x. 38. *Jam.* v. 7, 8.
 3. When we perform our duty, whatsoever the success prove, *Acts* v. 29.
 4. When we can bless God for all things, *Job* i. 21. 1 *Thess.* v. 18.

MOTIVES.

1. We daily pray that the will of God may be done, *Matt.* vi. 10.
2. Whatsoever we suffer, though it be more than we would, yet it is less than we deserve, *Lam.* iii. 39. *Ezra* ix. 13.
3. God's will must stand, whether we submit or no, *Isa.* xlvi. 10. *Prov.* xix. 21.
4. The end of troubles is to try us, whether we will submit to His will or not, *Job* i. 11.
5. There is no misery we can undergo, but by this submission it is turned to a mercy.
6. This submission is the best evidence of true grace.
7. It is the best means to an happy and comfortable life.
8. We are unfit to choose any thing ourselves;
 1. By reason of the ignorance of our understandings.
 2. By the perverseness of our wills, *Rom.* vii. 19.
9. We cannot be saved, unless we submit to God's will.
10. Christ submitted.

LUKE xxiv. 6.

He is not here, but is risen.

As without faith in Christ, we can never come to the enjoyment of Him, so without the knowledge of Christ we can never come to faith in Him; so that it as much concerns us to know Him here, as to look after the enjoyment of Him hereafter. Now, there is a twofold state of Christ necessary to be known by us in order to our enjoyment of Him; His state of humiliation, and His state of exaltation, in which the execution of His threefold office and the whole dispensation of our salvation consisteth.

Of His humiliation there are three degrees, His sufferings upon earth, His burial under the earth, and His descent into hell; and so likewise in His exaltation there are three degrees too, His resurrection from the earth, His ascent into heaven, and His sitting on the right hand of God.

It is the first which we this day celebrate, and therefore the first we shall at this time speak a little to; even, that *He is not here, but is risen.* They are the words of two Angels in the shape of men, to some women that came to anoint Christ's body in the sepulchre, who, finding the stone rolled away, and no body in the sepulchre, are much perplexed at it, till at length the Angels ask them, why they seek the living amongst the dead, and tell them, *He is not here, but is risen.*

DOCTRINE.

Christ is risen from the dead.

That Christ was crucified, dead, and buried, it was the Jews' faith and derision; but that He rose again the third day is only a Christian's faith and persuasion. And observe, we are not only to believe that He rose again, but that He rose the third day. Though He that came to bring others to the joys of life was Himself brought into the pangs of death, yet it was not in the power of death long to detain the Lord of Life; though worms had power to send Him

to the grave, yet they had not power nor time to feed upon Him there. No, He had lain but one whole day and two pieces, before the angels cry out, *He is not here, but is risen.*

He lay three days, that we might believe He was not alive, but dead; He rose again the third day, that we might believe He is not dead, but lives—lives now to make intercession for our souls in heaven, as really as once He died to make satisfaction for our sins on earth. *He is not therefore here—He is risen.*

This truth I shall shew you both the ὅπι and διόπι of: first, that it was so; and then, why it was so, that Christ rose from the dead.

I. That Christ rose from the dead. It is an article of our faith, which all true Christians are persuaded of, but none can be too much confirmed in; for this article of our faith is the foundation of our religion and the ground of all our comfort, the basis of Christianity, the sum of the Law and the Gospel; and if we were fully persuaded of this article of our faith, what a wonderful change would it make in all the actions of our life! Did we verily believe that He is risen from the dead, and that all power is given Him in heaven and in earth, and that He is at this very moment making intercession for us, how active should we be in duty, how zealous for His glory, how constant in our attendance upon Him, how scornful of all things in comparison of Him!

Now there are four things which may convince us of the certainty of it:

1. The Old Testament foretold it.
2. The New Testament asserts it.
3. There were many eye-witnesses of it.
4. The Spirit of God gives testimony to it.

1. The Old Testament foretold it, that it should be so. It is no new doctrine, brought of late into the Church of God, but as old as Moses and the Prophets; so that the very Scriptures, which the Jews so zealously maintain and so constantly assert to be the word of God, may condemn them of their error in this point, foretelling the resurrection of Christ.

1. Typically, in Isaac's deliverance from death, *Gen.* xxii. 12; in Joseph's redemption out of prison, *Gen.* xli. 14; and in Jonah's preservation in the whale's belly, and his being brought out of it the third day, *Jon.* ii. 10.
2. Expressly, *Ps.* ii. 7; xvi. 10. *Acts* ii. 31; xiii. 33. *Isa.* ix. 7; liii. 10. Indeed, this was so evidently known, even under the Old Testament, that Job could steadfastly say, *Job* xix. 25, 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth ;' so that we may say, as it is, *Acts* xxvi. 22, 23, 'Having therefore obtained help of God, I continue unto this day witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come : that Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.'
2. The New Testament asserts it, *Rom.* vi. 9, 10; xiv. 9. *1 Cor.* xv. 20. This was the great doctrine which the Apostles taught, *Acts* ii. 24.

And as for the Evangelists, though there be some things which only one of them records, some things which two only, some which three set down ; yet about this article of our faith they all agree, as we may see, *Matt.* xxviii. *Mark* xvi. *Luke* xxiv. *John* xx. Indeed, that His body was not, upon the day after the Sabbath, in the grave where it was laid the day before, the Jews themselves cannot but acknowledge ; but, only to salve the matter, they say He was stolen thence by some of His disciples : which how true it is likely to be, let any one judge that doth consider how strict a watch was set at the door of the sepulchre, *Matt.* xxvii. 65. But, saith the watch, He was stolen away while we slept. A likely matter that such a stone as that was, which two women were consulting how to get rolled away, themselves, it seems, not being able to it—a likely matter, I say, that such a stone should be rolled away, and not waken the sleepy watch that sat hard by ; or, if they were asleep all the while, how do they know He was stolen away, or that it

was His disciples that stole Him? *Stulta insania!* saith Austin, [in *Ps. xxxvi. tom. iv. p. 274, D.*] *Si vigilabas, quare permisisti? Si dormiebas, unde scisti?*—“If you were awake, why would you suffer it? If you were asleep, how could you know it?”

3. There were many eye-witnesses of it, who saw Him and conversed with Him as really and familiarly after His resurrection as they had done before His crucifixion; and that not by some transient apparitions, but by forty days' continuance and abode with them.

1. Mary Magdalen, out of whom He had cast seven devils, *Mark xvi. 9, 10.*
2. Several other women, *Luke xxiv.*
3. Two of the disciples, whereof Simon was one, as they went into the country the same day towards Emmaus, *Mark xvi. 12, 13. Luke xxiv. 13;* to whom He manifested Himself in breaking of bread.
4. The eleven, the same day at even, as they were met together, and the door shut upon them, Thomas being absent from them, *Mark xvi. 14. John xx. 19. Luke xxiv. 36;* where you have two things that prove He had as real a living body after as before His death:—
 1. Handle me and see me, *Luke xxiv. 39.*
 2. Have ye here any meat? *ver. 41, 43.*
 5. Five hundred at once, *1 Cor. xv. 6.*
 6. James, *1 Cor. xv. 7.*
 7. All the Apostles met together, and Thomas with them, *John xx. 26.*
 8. The seven disciples at the sea of Tiberias, *John xxi. 1.*
 9. The Apostles, immediately before His ascension, *Luke xxiv. 36. Acts i. 2.*
 10. St. Paul, *1 Cor. xv. 8.*

4. The Spirit giveth testimony to it, even the Spirit which Christ, when upon earth, promised to pour out upon His disciples; which, if He had not risen, He could never have done; and therefore His doing it is a clear sign of His being risen. And truly, was there never another argument in the world, this would be enough to convince any that

Christ is risen, who do but consider the extraordinary gifts and graces of the Spirit which Christ endowed His disciples with after His death and passion.

Extraordinary holiness in living—extraordinary boldness in preaching—extraordinary contempt of the world—extraordinary love to God—extraordinary diligence in propagating the Gospel—and the extraordinary success which they had in preaching the Gospel,—that a company of such despicable fishermen should propagate so holy a Gospel through so sinful a world as that was! So that we may truly say that the Gospel was not only established by Christ, but likewise propagated by the Apostles in a miraculous manner; and truly, if it had been propagated without miracles, that would have been the greatest miracle of all.

It was a great miracle that a gospel so contrary to flesh and blood should be propagated by any means whatsoever; but that it should be propagated by a company of simple fishermen was still much more surprising, who had neither power to force nor eloquence to persuade men to embrace it, but were accounted the offscouring of the world; so that one would have thought that, had their doctrine been never so plausible, yet their very persons would have made it contemptible. Who would have thought that such persons as these should ever have made any of the Jews (who expected a Messiah that should advance them to temporal dignities) believe that Jesus Christ, whom they themselves crucified at Jerusalem, was the person? But that they should plant the Gospel among the Gentiles also, who neither believed in the true God nor expected a Messiah, who can think upon it without amazement? Seriously, when I look no farther than the persons themselves, I cannot but laugh at the conceit, to see a company of silly fishermen trudge up and down the world, from city to city, and from country to country, and all to persuade men they were undone, and should be damned, unless they believed that one Jesus Christ, who was hanged at Jerusalem, came into the world to save them; but this they did, and brought over, not only single persons, but whole countries, to the profession of this faith, propagating the most holy Gospel among the most sinful people in the world, maugre all the opposition of men

and devils. But, certainly, none can be so mad as to think they did it by their own strength : no, there is nothing we can ascribe it to but to the glory of His power and faithfulness, who promised them to be with them to the end of the world. Questionless, it was nothing else but the Spirit of the Most High God that went along with them, accompanying the word that they spoke unto the hearts of them that heard it, bearing all down before it, so that none could withstand the power and authority of it. And thus, the Spirit working so miraculously for Christ, is a sign that Christ faithfully sent it, which He could not have done had Himself been detained in the jaws of death.

II. Why Christ rose from the dead.

1. For God's glory.

1. His faithfulness and immutability, to shew that God is the same yesterday, to-day, and for ever, fulfilling in this what He had promised many ages ago, by types and prophecies.
 2. His power and omnipotency, *Eph.* i. 19, 20. *John* x. 18. *Acts* ii. 24: it was not the chains of death could hold the Lord of Life.
 3. His righteousness and equity ; for, seeing now that Christ had paid a ransom, and satisfied for our sins, God manifests His justice in sending an officer from the court of heaven to roll away the stone, bring Him out of prison, and to set Him at liberty.
2. For man's good ; for He rose not in a private, but in a public capacity, as the Second Adam, as the Head of the Church, *Col.* i. 18; and therefore altogether for our good and benefit.
 1. That we might be fully persuaded, that He was the true Messiah.
 2. That we might be spiritually quickened by His graces, who were naturally dead in trespasses and sins, *Col.* ii. 12.
 3. That we might be assured that He hath made complete and full satisfaction for our sins ; which, if He had not done, He could not have risen from the grave.

4. That our persons might be justified before God, *Rom.* iv. 25; otherwise, though He had suffered for us, He could not have applied His sufferings to us, *Rom.* viii. 33, 34.
5. That He might demonstrate to us His full and final subduing of all His and our enemies, *Eph.* i. 20, 21.
6. That we might be assured that our bodies shall be raised at the last, 1 *Cor.* xv. 12; for all our bodies are as so many members of that body, whereof Christ is the head; and if the Head be raised, be sure He will raise His members with Him.
7. To assure us, that Christ shall judge the quick and the dead, *Acts* xvii. 30, 31.

USES of this doctrine of Christ's resurrection.

1. It brings comfort to believing saints, against,
 1. Afflictions.
 2. Death.
 3. Sin.
 4. Hell.
2. Terror to profane sinners, *Matt.* xxi. 44.
3. It ought to have a particular influence upon our lives.
 1. To induce us steadfastly to believe in Christ, and to be ready to give a reason of our hope, 1 *Pet.* i. 3; iii. 15.
 2. Excite us to live unto Him. If thou holdest the Christian faith, live a Christian life; if thou believest the Creed, see thou practise the Commandments: to see the light, and yet to walk in darkness, is the highest madness imaginable, *John* iii. 19. What? See hell, and yet leap into it? See heaven, and yet care not for it? See Christ, and yet contemn Him? See God, and yet not obey Him? 'Tis the depth of folly, the height of impiety; worse than Balaam's going against the Angel, whom he did not see. Christ died and rose again for us; let that encourage us to rise again, and live to Him in the exercise of all graces, and in the performance of all duties, how difficult soever, as considering it will not be in vain, 1 *Cor.* xv. 17, 58. 1 *Pet.* i. 3.

3. Engage us to imitate Christ's resurrection from the grave, by our rising from sin to newness of life, *Rom.* vi. 4; viii. 11; and by raising our hearts from earth, where Christ is not, to heaven, where He is. *He is not here, He is risen;* He is not upon earth, He is gone to heaven. Let us therefore behave ourselves like those who are risen with Him, by seeking those things which are above, *Col.* iii. 1, 2.
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LUKE xxiv. 49.

And, behold, I send the promise of my Father upon you.

WHAT is the promise of the Father? *John* xv. 26.

The Holy Ghost, *Acts* ii. 33. *Ezek.* xxxvi. 27; concerning whom, consider,

I. His Person.

1. He is a Person, not an energy or quality.

Tῶν δὲ καθ' ἡμᾶς σοφῶν οἱ μὲν ἐνέργειαν τὸ πνεῦμα ὑπέλασσον.—

Greg. Naz. Orat. xxxi. [tom. i. p. 559, A.] *Ephes.* iv. 30. *Rom.* viii. 26, 27. *John* xvi. 7, 8, 9.

2. No created Person, *Matt.* xii. 32. *Luke* i. 35.

Quomodo igitur inter creaturas audet quisquam Spiritum computare?—S. Ambros. de Spiritu S. i. 3. [tom. ii. p. 611.] Hence Macedonius was condemned in the Synod at Constantinople, for saying, *πνεῦμα κτίσμα εἶναι*; and, therefore, in the first canon, among other heresies, they condemn *τὴν τῶν ἡμιαρχειανῶν, ἥγουν πνευματομάχων* and add to the Nicene Creed those words, *καὶ εἰς τὸ πνεῦμα τὸ ἄγιον, τὸ κύριον, τὸ Ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, &c.*

3. One of the Three Persons in the sacred Trinity, *Matt.* xxviii. 19. *1 John* v. 7. *Acts* xix. 2, 3. This was

confirmed by the Council at Alexandria, Ἐνθά καὶ τὸ ἄγιον πνεῦμα θεολογήσαντες τῇ ὁμοουσίᾳ τριάδοι συνανελαμβάνοντο.—*Socrat.* [Hist. Eccl. iii. 7.]

4. Truly God, of the same substance with the other Persons, 1 John v. 7. *Acts* v. 3, 4. Hence the ancient Synod at Rome determines the Three Persons to be μῖας ωσίας, μῖας θεότητος, μῖας ἀρετῆς, &c.—*Theodoret.* [Hist. Eccl. ii. 22.]
5. A Person proceeding from the Father and the Son: The first general council thus worded it, Εἰς τὸ πνεῦμα τὸ ἄγιον. The second council at Constantinople added, Τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον. At Toledo, anno 653, was added, *Ex Patre, Filioque*; but at Aquisgranum, now Aix-la-Chapelle, in Germany, anno 809, this addition of the *Filioque* was referred to Pope Leo III., who expunged it out of the Creed. Pope Nicolaus reinserted it, for which Photius condemned him; and in a council at Constantinople it was ordered to be taken out. Hence Cerularius, Theophylact, and all the Grecians, inveighed against it, for which the popes of Rome condemned them for heretics, which caused the schism betwixt the East and Western Churches.

But that the Holy Ghost is a Person proceeding from the Father and the Son, appears,

1. From Scripture, *John* xv. 26; xvi. 7; xx. 22. *Gal.* iv. 6.
2. From reason. The Spirit proceeds not from the Father as he is a Father, but as God; but the Son is the same God with the Father.

Si quicquid habet, de Patre habet Filius; de Patre utique habet ut de illo procederet Spiritus.—Aug. [de Trin. xv. 26. tom. viii. p. 1000, B.]

3. Testimony of the Latins.

Procedens ex Patre.—Ambros. [de Trin. c. 3, tom. ii. p. 322, App. The Roman edition adds, *et Filio.*]

Communiter de utroque procedit.—Aug. [l. c.]

Loqui de eo non necesse est, qui Patre et Filio auctoribus confitendus est.—Hilar. de Trin. [ii. 29. p. 802.]

4. Testimony of the Greeks.

Ἐκ Πατρὸς ἐκπορευόμενον, καὶ τοῦ Υἱοῦ λαμβάνον.—*Epiph.*
Hæres. Ixix. 52.

II. His office; which is,

1. To dictate the Gospel, *John* xiv. 26; xvi. 13. *2 Tim.* iii. 16.
2. To assist in the propagation of it, *John* xvi. 8.
3. To renew us, *Tit.* iii. 5.
4. To enlighten us, *Eph.* i. 17. *1 Cor.* ii. 10, 11, 12, 14.
5. To direct us, *Rom.* viii. 14, 26, 27.
6. To unite us to Christ, *1 Cor.* xii. 12, 13. *Eph.* iv. 1, 2, 3.
7. To assure us of our adoption, *Rom.* viii. 15, 16.
8. To settle and ordain a ministry in His Church, *Acts* xiii. 2; xx. 28.
9. To endow them with variety of gifts, *1 Cor.* xii. 28. *Eph.* iv. 11, 12.
10. To make the ordinances effectual, *Acts* ii. 2, 37. *Mark* xiii. 11.
11. To comfort and support His Church under troubles, *John* xiv. 16. *Acts* xiv. 22.

III. When was this promise fulfilled?

1. Negatively.

1. Not before Christ's passion, *John* xvi. 7.
2. Nor presently after His resurrection, and before His ascension, *John* vii. 39.
3. Nor just at His ascension, *Luke* xxiv. 49. *Acts* i. 4.
2. Positively, after His ascension, and session at the right hand of God, *Acts* ii. 1, 2.

Why after His ascension?

1. To confirm His exaltation by the Spirit, as the Angels did His ascension.
2. To shew that it is by His mediation that the Spirit is given us.

INFERENCES.

1. Hence we see the certainty of Christ's ascension.
2. The reasons of the Gospel's propagation.
3. The method of man's salvation.

USES.

1. Quench not the Spirit, *1 Thess.* v. 19. *Eph.* iv. 30.

2. Pray for the Spirit, *Luke xi. 13.*
 1. To convince you, *John xvi. 8, 9.*
 2. To convert you.
 3. To sanctify you, *1 Pet. i. 2.*
 4. To strengthen you.
 5. To direct you, *Zech. xii. 10.*
 3. Follow the guidance of the Spirit, *Rom. viii. 1. Gal. v. 25.*
 4. Believe in the Spirit, *Matt. xxviii. 19.*
 5. Bless God for sending Him, *Ps. ciii. 1, 2.*
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JOHN i. 12.

But as many as received Him, to them gave He power to become the sons of God.

I. DOCTRINE.

Believing is a receiving of Christ.

1. Under what notion should we receive Christ ?

As our Mediator, *Isa. lxi. 3, 4,* whereby He took upon Him the office of being

 1. Our Prophet; and so we are to receive the doctrine he delivered,
 1. By Himself, *Heb. i. 2; ii. 2, 3.*
 2. By His Prophets and Apostles, *Heb. i. 1. Matt. x. 40.*
 3. By His ministers, *2 Cor. v. 19, 20. Heb. iv. 11, 12.*
 2. Our Priest, *Heb. vii. 23, 24, 25, 26;* and so we must believe,
 1. His satisfaction for our sins, *2 Cor. v. 21. Heb. ix. 28. 1 John ii. 2.*
 1. To the justice,
 2. To the law of God, *Gal. iii. 13.*
 2. His intercession for our souls, *Rom. viii. 34. Heb. ix. 11, 12, 24.*
 3. Our King, *Ps. cx. 1, 2;* so we must

1. Acknowledge His sovereignty, *Matt.* xxviii. 18.
2. Obey His laws, *Luke* vi. 46. *John* xiv. 15.
3. Submit to His penalties, *Col.* iii. 24, 25.
2. How should we receive Him?
 1. Penitently, *Acts* ii. 36.
 2. Willingly, *Ps. ex.* 3.
 3. Affectionately, *Luke* xiv. 26.
 4. Constantly, *Rev.* ii. 26.
 5. Only, *Acts* iv. 12.

II. DOCTRINE.

Believers are *the sons of God.*

Ἐξουσίαν ἔδωκεν.

1. In what sense are they *the sons of God?*
 1. Not by generation, *John* i. 13.
 2. But by regeneration, *John* i. 13; iii. 3.
 1. Man lost the favour of God, *Rom.* v. 19.
 2. The Son of God undertakes his redemption.
 3. He therefore becomes man, *John* i. 14.
 4. By His death, purchases all believers to Himself, to be members of His body, *1 Cor.* vi. 20. *Tit.* ii. 14.
 5. And so from Himself the head, conveys His own Spirit into them, *Tit.* iii. 5, 6.
 6. The Spirit regenerates and makes them new creatures, *2 Cor.* v. 17.
 7. Being new creatures, they are again received into the favour of God, *Rom.* viii. 15; and made His sons, *Rom.* viii. 14.
 2. What privileges have they by being *the sons of God?*
 1. Privative.
 1. They are freed from the slavery of sin, *Rom.* vi. 14.
 2. From slavish fears, *Rom.* viii. 15.
 3. From condemnation, *Rom.* viii. 1.
 4. From the curse of the law, *Gal.* iii. 13.
 2. Positive.
 1. They have free access to God, *Gal.* iv. 6.
 2. They are interested in God's providence, *Rom.* viii. 28. *2 Cor.* vi. 18.

3. They can rejoice in the Lord, *Philip.* iv. 4.
4. They have God to rejoice over them, *Zeph.* iii. 17.
5. They have a sure title to the inheritance of glory, *Col.* i. 12, 13.
6. They have this inheritance witnessed to them here, *Rom.* viii. 16, 17; and sealed, *Eph.* iv. 30.
7. They have a pledge of it here, *Eph.* i. 13, 14.
3. How may we know whether we be *the sons of God?*
 1. By prayer, *Gal.* iv. 6.
 2. If we reverence Him as a Father, *Mal.* i. 6.
 3. If we obey Him as a Father, *1 Pet.* i. 14, 15.
 4. If we avoid all sin, *1 John* iii. 9.
 5. If we be conformed to the image of God, *Rom.* viii. 29.
 6. If we believe in Christ, *Gal.* iii. 26.

USES.

1. See the honour of believers.
 2. Live like the sons of God.
 1. By despising the world.
 2. By patiently enduring all chastisements, *Heb.* xii. 6, 7, 8, 9.
 3. By longing to come to your inheritance in heaven, *Ps.* xlii. 1, 2.
-

JOHN i. 14.

And the Word was made flesh.

- I. Who is *the Word?*
 1. The Son of God.
 2. God.
- II. How *made flesh?*
 1. Not by changing His divinity into humanity, but by assuming the humanity into the divinity.

2. Not by confounding the divine with the human nature,
but by uniting the human nature with the Divine
Person.

III. Why *made flesh?* To be our Mediator, that He might

1. Reconcile God to us.
2. And us to God.

Use.

Bless God for Christ.

1. His birth and incarnation.
2. Life.
3. Death.
4. Resurrection.
5. Ascension.
6. Intercession.

Consider,

1. Who it was; the Word.
2. What He was made; flesh.
3. How many benefits we receive by Him;
 1. Remission.
 2. Justification.
 3. Mortification.
 4. Sanctification.
 5. Consolation.
 6. Eternal glorification.

JOHN i. 29.

*Behold the Lamb of God, which taketh away the sin of
the world.*

I. Who is this *Lamb of God?*

Christ Jesus typified by the paschal lamb; which was

1. Without spot, *Heb.* ix. 14.
2. Separated the tenth day.
3. Killed.

4. The blood sprinkled on the post, that so the destroying angel might pass over, 1 *Pet.* i. 2. *Heb.* x. 22.
5. Roasted with fire.
6. It expiated sin typically, Christ really, 1 *John* ii. 2.
7. It was meek and patient in all its sufferings; so Christ, *Isa.* liii. 7.

II. What sin does He take away?

1. Original, *Rom.* v. 19.
2. Actual, *Eph.* i. 7.
3. Habitual, *Acts* iii. 26.

III. How doth Christ take away sin?

1. He became man, *John* i. 14.
2. In the human nature which He assumed He suffered death, *Philip.* ii. 8.
3. The human nature in Him dying, by that death He expiated the sins of human persons, *Isa.* liii. 5, 6.
4. By this means He took our sins away from us, Himself becoming our sin-offering, 2 *Cor.* v. 21.
5. And so He takes away whatsoever in sin is prejudicial to us; as,
 1. The guilt,
 2. The curse, *Gal.* iii. 13.
 3. The strength, of sin.

USE.

Behold this Lamb of God,

1. In the manger.
2. In the temple.
3. In the garden.
4. In the judgment-hall.
5. Upon the cross.
6. Afterwards ascending up to heaven.
7. Now at the right hand of God.

JOHN iv. 24.

God is a spirit: and they that worship Him, must worship Him in spirit and in truth.

I. WHO is this God whom we ought to worship?

1. Not ourselves; not the “manmon of unrighteousness,” *Luke* xvi. 9, 13, that is idolatry; nor our bellies, *Philip.* iii. 19.
2. Not our fellow-creatures, as the heathens do.
3. But we are to worship that God, who is Three in One and One in Three. Though we may worship one person distinctly from the other, yet we must not worship one in opposition against the other: if we so worship one person as to deny the Godhead of the other, we worship a false God; the true God being as really Three in person as One in nature, so that each Person is to be worshipped, *Matt.* xxviii. 19.

II. What is here meant by *worship*?

1. It consisteth in the exercise of graces; as, love, joy, faith, hope, &c.: this is the right notion of worship, *Deut.* xi. 16.
2. The outward actions, whereby that inward worship is either expressed or excited; as public prayer, hearing the word, receiving the sacraments, &c. are called worship, as *Isa.* xliv. 17, but improperly.
3. The very ceremonies and circumstances used about those external actions are sometimes called worship; indeed, all the words in Hebrew, Greek, and Latin, that we translate worship, do but denote some outward ceremony in God’s worship; as Hebrew, שׁתַחַתָה to fall down, spreading the hands and feet, as *Rab. Sal.* השְׁתַחוּת בְפִשׁוֹת יָדִים וּרְגָלִים, *Jarchi on Lev.* xxvi. 1, *חֵיא* [explains it; so *Ps.* xcv. [6]; Greek, προσκυνεῖν; a metaphor taken from spaniel-dogs, when they crouch to their masters. So, *Adorare est quasi manum ori admovere*, as some; *ad aliquem orare*, as

others; but this is no further worship, than it hath respect to the outward worship; which itself is no further worship neither, but as it hath relation to the internal worship of the mind.

III. What is it to *worship God in spirit and in truth?*

Why, it is to worship God after the first acceptance of the word worship; for I do not look upon the figure ἐν-δια-δύο to be in these words, *in spirit and in trnht*; but the one is exegetical or declarative of the other. *In spirit and in truth*; that is, they shall worship God, not only with external and ceremonial, but with spiritual worship, in spirit, in soul, and mind: and this is that which is the true worship, as taking up the whole soul and body.

Wherefore we must worship God,

1. In our understandings.

1. By knowing, admiring, and esteeming Him as the *summum bonum*, *Matt. xix. 17.*

2. By frequent and reverent thinking of Him, *Ps. lxxiii. 23; cxxxix. 17.*

2. In our wills.

1. By choosing Him for our portion, *Isa. vii. 15, 16.*

2. By submitting to Him.

3. In our affections.

1. Love.

1. By loving Him for His own sake.

2. By loving others for His sake.

2. Desire.

1. By desiring Him above all things, *Ps. lxxiii. 25.*

2. By desiring all things of Him.

3. Hope.

1. By hoping in Him, when we have nothing else to hope in, *2 Chron. xx. 12.*

2. By hoping in Him only, when we have all things else to hope in.

4. Joy.

1. By rejoicing in what He is in Himself, more than what He gives to us, *Philip. iv. 4.*

2. In what He gives to us, because He gives it to us.

4. In our life and conversation.

1. By doing every thing in obedience to His will, *1 Sam.* xv. 22. *Matt.* iv. 10.

2. And to the glory of His name, *1 Cor.* x. 31.

IV. Why worship God *in spirit?*

1. This is the principal worship commanded by His law.
2. This is the only worship that is agreeable to His nature.

He is a spirit.

INFERENCES.

1. How few true worshippers of God are there!

2. How hard a thing is it!

USES.

Wherefore,

1. Worship God.

1. He is your Maker, *Ps.* xcv. 6.

2. Your Preserver.

3. Your Redeemer.

4. And all this He is, that you might worship Him.

2. Worship Him in spirit and in truth.

1. All other worship is a sinful worship, *Isa.* i. 11.

2. God knows the spirit, *Ezek.* xxxiii. 31.

3. To worship God in spirit is our glory, as well as duty, *Rev.* v. 11; xi. 16; xix. 4. Therefore put not God off with a few ceremonies instead of true worship. Some ceremonies may be used, but are not in themselves necessary to be used; but it is necessary for us to worship God in spirit. Let us therefore pray, give thanks, hear, &c. *in spirit and in truth.*

JOHN v. 14.

Sin no more, lest a worse thing come unto thee.

WHAT I would observe from these words may be brought under these four heads:—

I. That we have all sinned.

- II. That sin is the cause of God's judgments.
- III. How we are to behave ourselves when we are delivered from any judgment.
- IV. That God hath yet worse judgments in store for us, if we still go on in sinning.
- I. That we have all sinned.
1. What is sin? Ἀνομία.
 1. What are the several appellations of it in Scripture?
 - It is called,
 1. Injustice : Ἀδικία ταῖς ἀδικίαις αὐτῶν, *Heb.* viii. 12.
 - פִּי אָסְלָח לְשׂוֹנֶם, *Jer.* xxxi. 34.
 2. Error : ἀμαρτία καὶ τῶν ἀμαρτιῶν αὐτῶν, *Heb.* viii. 12.
 - וְלֹא יַחֲטֹא וְלֹא יַעֲשֶׂה עָזָן וְפִשְׁעָה וְחַטָּאת כְּלָבֵד, *Jer.* xxxi. 34.
 - Judg. xx. 16.
 3. Unlawfulness : ἀνομία καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μηδεσθῶ ἐπι, *Heb.* viii. 12. In Hebrew it is termed נָשָׁא עָזָן וְפִשְׁעָה וְחַטָּאת כְּלָבֵד, as *Ex.* xxxiv. 7.
 2. What is the nature of it? Ἡ ἀμαρτία ἐστιν ἡ ἀνομία, *1 John* iii. 4, and contains in it these particulars :—
 1. Contrariety to God's law; which contrariety may be,
 1. Habitual.
 2. Actual.
 2. Provocation of His anger, *Ps.* xcv. 8, 10; evi. 29, 32.
 3. A separation from God, *Isa.* lix. 2.
 4. A loss of innocence or righteousness.
 5. A staining or defiling of the soul, *Tit.* i. 15.
 6. Guilt, or obligation to the penalty denounced, *Gal.* iii. 10. Hence sins are called ὀφειλήματα, debts, *Matt.* vi. 12.
 2. How does it appear that all have sinned?
 1. From Scripture, *1 Kings* viii. 46. *Eccles.* vii. 20. *1 John* i. 8.
 2. From reason, because all descend from Adam, *Rom.* v. 12. *1 Cor.* xv. 22. *Ps.* li. 5. *Eph.* ii. 3.

Peccator homo genuit hominem, sine dubio peccatorem; quia de naturâ [peccato] ritiatâ non nisi natura nascitur vitiosa, id est, peccatrix.—Aug.

[*Hypogn. contra Pelag.* ii. 1, tom. x. App. p. 10, E.]

3. From experience; for we find by experience that we are all guilty, if not of other sins, *Luke xviii. 20, 21*, yet,
 1. Of vain and impertinent, *Jer. iv. 14. Ps. cxix. 113.*
 2. Of earthly and sensual thoughts.
 3. Of idle words, *Matt. xii. 36.*
 4. Of inordinate and irregular affections.
 5. Of perverseness in our wills.
 1. In willing bad, *Rom. vii. 19.*
 2. In not willing good, things.
 6. Slipperiness in our memories; forgetting,
 1. God's goodness to us, *Isa. lvii. 11. Heb. ii. 1.*
 2. Our sins against Him, *Ezek. xx. 43.*
 7. Formality in our duties, not performing them
 1. With that fervency, *Rom. xii. 11.*
 2. Sincerity, *Isa. xxix. 13.*
 3. Faith, *Jam. i. 6.*
 4. Delight, *Isa. lviii. 13.*
 5. Constancy, as we should.
 8. Imperfections in all our graces, *2 Pet. iii. 18.*

USES.

Hence we may learn,

1. The sad effects of the first sin, *Rom. v. 19.*
2. That we have no reason to complain of any of God's judgments to us, *Lam. iii. 39.*
3. That no salvation can be expected from ourselves, *Gal. ii. 16; iii. 10.*
4. That it highly concerns us to search our own hearts and view our lives, to find out our sins.
5. And endeavour to be truly sensible of them.
6. And to pass sentence upon and condemn ourselves for them; for,

II. Sin is the cause of God's judgments.

1. What are judgments?

The effects of God's anger, in soul, body, estate, name, relations.

2. How are sins the cause of God's judgments?

They are the meritorious, the procuring cause of judgments, which move and occasion God to send them upon wicked men, *Ezra ix. 13. Job xi. 6. Ps. cvii. 17. Lam. i. 5, 8; v. 16.*

3. How does it appear that sins are thus the cause of judgments?
 1. Sin brought misery in general upon mankind at first, *Gen. iii. 16, 17, 18, 19;* for,
 1. Man at first was made as upright, so happy, *Gen. i. 26. Eccles. vii. 29.*
 2. Though he was made perfect and upright, yet was he mutable, and liable to fall from that state of perfection he was created in.
 3. Hence God, to awe him to obedience, threatened him with death if he sinned, *Gen. ii. 17.*
 4. But man, notwithstanding this threatening, sins.
 5. Man having sinned, God could not but in justice inflict the punishment threatened, *Gen. xviii. 25.*
 6. Hence all mankind became liable to all the judgments of God.
 2. Sin is the cause, also, of all the particular judgments; as appears,
 1. From Scripture, *Ps. cvii. 17. Ezra ix. 13, &c.*
 2. From reason; for,
 1. All judgments come from an offended God, *Lam. i. 12.*
 2. Nothing offends God but sin.
 3. From experience; the old world, Sodom, &c. being remarkable instances hereof.

USES.

1. Wherefore, in time of adversity consider, *Eccles. vii. 14,*
 1. Our sinfulness against God.
 2. His sovereignty and power over us, *Isa. xlvi. 7. Amos iii. 6.*
 3. The danger of incurring His displeasure, *Isa. xxxiii. 13, 14.*
 4. The sad effects of sin in the world.
2. ‘Rend your hearts,’ and ‘turn unto the Lord,’ *Joel ii. 12, 13.*

1. Rend your hearts.
 1. For sin, *1 Pet.* v. 6.
 2. From sin.
2. Turn unto the Lord,
 1. By prayer.
 2. By repentance.
 3. By obedience and a holy life.

III. How we are to behave ourselves when we are delivered from any judgment.

1. We are presently to resort to the public ordinances,
 1. To make public confession,
 1. Of our sins in offending God, *2 Chron.* vii. 13, 14.
 2. Of God's justice in afflicting us, *Ps.* li. 4.
 2. To make public acknowledgment of our thankfulness to God,
 1. For His power.
 2. For His mercy in delivering us, *Lam.* iii. 2.
 3. To make our public prayers to God,
 1. For the pardon of those sins whereby we have deserved His judgments.
 2. For a blessing upon His judgments towards us.
 3. For grace to live like those who have been under the rod.
2. It must be our greatest study and endeavour to *sin no more.*
 1. How *sin no more?*
 1. Not with love to sin, nor delight in it, *Ps.* cxix. 113. *Rom.* vii. 22.
 2. Nor with allowance of it.
 3. But do our utmost to avoid the commission of it.
 2. What must we do to keep ourselves from sin?
 1. Search the Scriptures, *John* v. 39.
 2. Frequent the public ordinances, *Rom.* x. 17.
 3. Avoid the occasions of sin; as,
 1. Vain thoughts.
 2. Idle words, *1 Cor.* xv. 33.
 3. Loose company.
 4. Have a particular care of leading sins that seldom go alone; as,
 1. Desire of applause, *John* v. 44; xii. 42, 43.

2. Earthly-mindedness, 1 *Tim.* vi. 9.
3. Idleness.
5. Be much in prayer, *Jam.* i. 5.
6. Examine thyself often.
7. Frequently meditate upon death, judgment, heaven and hell, and the sad effects and consequences of sin.

MOTIVES against sin.

1. The odious nature of it.
2. The dreadful consequences of it.
3. The obligations we have against it.
 1. God hath affrighted us with judgments.
 2. Allured us with mercies.
 1. In laying temporal, and not eternal judgments upon us.
 2. In affording us longer time to repent in, *Isa.* v. 3, 4.
 4. It is not long, but we must answer for every sin, *2 Cor.* v. 10.
 5. We have sinned too long already.
 6. *Sin no more, lest a worse thing come.* For,

IV. God hath yet *worse* judgments in store for us, if we still go on in sinning, *Lev.* xxvi. 15, 16.

1. Temporal ; and those either
 - National ; as,
 1. A worse plague, *Num.* xvi. 49. *2 Sam.* xxiv. 15.
 2. A worse fire, *Gen.* xix. 24.
 3. A worse sword.
 1. A civil war, *Lev.* xxvi. 37. *Judg.* vii. 22.
 2. An invasion by a foreign enemy, *Lam.* i. 1, 2, 3.
 4. A worse famine, *2 Kings* vi. 25.
 5. Overflowing floods, &c.
 - Or else personal ; for,
 1. He can curse our remaining blessings, *Mal.* ii. 2.
 2. Or deprive us of them.
 3. Or send a languishing, tormenting disease upon us, *Job* ii. 7, 8. *Acts* xii. 23.
 2. Spiritual judgments.
 1. He can remove His ordinances, *Rev.* ii. 5.
 2. Or withdraw His blessings, *Matt.* xxi. 43.

3. Or blind our eyes, *Isa.* vi. 9, 10.
 4. Or suffer us to be led into heresies, *2 Thess.* ii. 11.
 5. Or withhold His restraining grace, *Rom.* i. 24, 25,
26, 27.
 6. And let us alone in our sins without control, *Hos.*
iv. 17. *Isa.* i. 5.
 7. Or harden our hearts under His judgments, *Ex.*
iv. 21. *2 Kings* vi. 33.
 8. And startle and affright our consciences into despair,
Prov. xviii. 14.
3. Eternal judgments, *Matt.* xxv. 41; saying,
 1. "Depart," *Ps.* vi. 8. *Matt.* vii. 23.
 2. "Ye cursed,"
 3. "Into fire," *2 Thess.* i. 8.
 4. "Everlasting fire," *ibid. ver.* 9. *Isa.* xxxiii. 14.
 5. "Prepared for the devil and his angels."

JOHN v. 39.

Search the Scriptures.

I. WHAT are we to understand by *the Scriptures*?

1. Man had at first as perfect a knowledge of God as was requisite and necessary for him, *Eccles.* vii. 29.
2. This knowledge was exceedingly impaired by the fall, so that man stood in need of a divine revelation for his further instruction in his duty, and the way and means to happiness.
3. Hence God was pleased to reveal His mind or will to Adam, *Gen.* iii. 15.
4. Which afterward was handed down by tradition from him for 2500 years; and the long lives of the antediluvian patriarchs was a very proper and effectual means to preserve that tradition pure and incorrupt, Methuselah living 243 years with Adam, Shem 98

years with Methuselah, and Isaac 50 years with Shem.

5. Man's life being shortened, God wrote His law by Moses, *Ps. xc. 10.*
 6. For the clearing of it, He inspired prophets continually, *Heb. i. 1. Num. xxvii. 21.*
 7. When Christ was come, He inspired others for the recording His works and doctrine, *John xiv. 26.*
 8. Hence all the Scripture is contained in the Books of the Old and New Testament:—
1. The Old Testament, in number 39, and which the Jews reduced to 22.

'Eisoi παρ' ιμιν δύο μόνα πρὸς τοὺς εἴκοσι βιβλία.—Joseph. cont. Apion. [i. 8.]

And they divided them in this manner:—

1. The Pentateuch, or the five Books of Moses.	Genesis, Exodus, Leviticus, Numbers, Deuteronomy.	These being reckoned the four former Books of the Prophets.
	Joshua, Judges and Ruth, Samuel, I. and II. Kings, I. and II. Isaiah, Jeremiah and his Lamentations, Ezekiel, The Book of twelve lesser Prophets.	
2. The Books of the Prophets, in number eight, as they divide them.	The Psalms of David, &c. The Proverbs of Solomon, His Ecclesiastes, or the Preacher, His Song of Songs, Job, Daniel, Ezra and Nehemiah, Esther, Chronicles I. and II.	And these the four latter Books of the Prophets.
3. <i>Hagiographa</i> , or the rest of the holy writers, in number nine.		
	Luke xxiv. 44.	

2. The New Testament, consisting of the four Gospels, the Acts, the Epistles of St. Paul, St. James, St.

Peter, St. Jude, St. John, and the Apocalypse or Revelation, as they now stand in our Bibles.

And these are all the Books that make up the canon of the Holy Scriptures ; and that the Apocrypha is no part thereof, is plain,

1. From Scripture, *Heb.* i. 1. 2 *Pet.* i. 20, 21. *Eph.* ii. 20. Malachi was the last inspired prophet under the Old Testament.

'Απὸ τοῦ Ἀρταξέρξου μεχρὶ τοῦ καθ' ἡμᾶς χρόνου, there was no prophet, *Joseph. contra Apion.* i. [8.] There were five things wanting in the second temple that were in the first, as the Jews observe, from the want of the letter Π in the word Τεκές, *Hag.* i. 8. -

1. The ark, with the mercy-seat.
2. Shekina, *i. e.* the Divine Presence, or cloud of glory.
3. Urim and Thummim.
4. Fire from heaven.
5. The Holy Ghost, or the Spirit of Prophecy.
2. From reason. They are neither of the Old nor New Testament, and in many places contradict both, nor speak as from God.

Εἰ δὲ εὐτελῶς καὶ μετρίως, τοῦτο ἐφικτὸν ἦν οὐδὲν, 2 *Macc.* xv. 38.

3. From fathers, *Melito in Euseb.* [*Hist. Eccl.* iv. 26.] *Greg. Naz.* [*Carm.* l. i. 12, tom. ii. p. 260.] *Epiphan.* [*de Pond.* tom. ii. p. 162.] *Concil. Laod.* [*apud Harduin.* tom. i. p. 791.]

But, then, may the Apocrypha be read ? Yes. *Quos tamen Ecclesia ut bonos et utiles libros admittit.*—[*Lyran. Proleg.* tom. i.]

Quae omnia legi quidem in Ecclesiis voluerunt, non tamen proferri [ad autoritatem ex his fidei confirmandam].—*Ruffin.* [*Comment. in Symb.* p. 189.]

So was *Clemens Epist. ad Romanos*, *Polycarpus ad Philippenses*, and *Hermas's Pastor* read.

II. Why are we to search the Scriptures?

1. Because they are the word of God, 2 *Tim.* iii. 16. 1 *Pet.* i. 20, 21.

This appears,

1. Probably,

1. From the antiquity, the oldest books treating of things from the beginning of the world.
2. The simplicity of the penmen, *Ex. xxxii. Num. xi. 11, 12, 13, 14; xii. 3.*
3. Their low quality, *Amos vii. 14. Matt. ix. 9. Acts iv. 13.*
4. Their high doctrines, as the Trinity, the Creation of the World, the Fall of Man, and thereby the occasion of sin and death, the Incarnation of Christ, and the Redemption of Man, &c.
5. Fulfilling of prophecies, as *Gen. iii. 15*, which was given out four thousand years before it was accomplished. *Gen. xii. 3*, almost two thousand. *Gen. xv. 13, 14*, four hundred years before. So *Dan. ix. 24. Gen. xlvi. 10.*
6. Their speaking with so much majesty and authority, *1 Cor. i. 17.*
7. Their efficacy and power to alter and convert men's minds, *Ps. xix. 7, 8. Heb. iv. 12.*
8. The hatred of wicked men against them, *John xv. 19.*

2. Certainly.

1. If this be not the word of God, there is none.
2. God hath attested it by miracles.
3. If they were not from God, then either from Satan or men.
 1. Not from Satan, for they destroy his kingdom, *Jam. iv. 7.*
 2. Not from men.
 1. Not good men, because they would not so cheat the world.
 2. Not from bad men, because then they would condemn themselves.

Are the Scriptures the word of God ? then,

1. Here is terror to the wicked, *Isa. xlvi. 22.*
2. Comfort to the godly, *Matt. v. 2, 3, 4.*
3. Counsel to all.

Wherefore,

1. Reverence the Scriptures.
 2. Believe them, for there can be no ground of faith so certain as God's word.
 3. Prize them above all earthly treasures, *Ps.* xix. 10. *Prov.* iii. 14, 15.
 4. Be thankful to God for them, *Matt.* xi. 25.
 5. Conform your lives to them.
 6. Delight in reading and searching of them, *Ps.* i. 2; xix. 10.
2. We are to search the Scriptures, because they contain all things necessary to be known ; that is, all things absolutely necessary to be known and believed, not *ἀντολέξει*, but either explicitly or implicitly ; and this appears,
1. From Scripture.
 1. God Himself was the author of them, and therefore they are like Himself, perfect, *2 Tim.* iii. 16.

Scripturæ perfectæ sunt, quippè à verbo Dei et spiritu ejus dictæ.—Iren. [contra *Hær.* ii. 28, 2.]

 2. They furnish the man of God unto all good works, *2 Tim.* iii. 17. *Ps.* xix. 7.
 3. They contain the whole counsel of God, *Acts* xx. 26, 27.
 4. Nothing is to be added, *Deut.* iv. 2; xii. 32. *Rev.* xxii. 18, 19.
 5. Nothing else is to be preached, *Gal.* i. 8, 9.

Kai οὐκ εἶπεν, ἐὰν ἐναντία παταγγέλλωσιν, ἢ ἀντέποσι τὸ πᾶν, ἀλλὰ κὰν μηδέ τι εὑνηγγελίζωνται παρ' ὅ εὐηγγελισάμεθα.—Chrysost. [in *Ep. ad Gal.* tom. x. p. 670, B.]

 6. Christ and His Apostles taught nothing but Scripture, *Luke* xxiv. 27. *Acts* xvii. 2; xxvi. 22.
 7. The Apostles argue negatively from Scripture, *Heb.* i. 5; vii. 3.
 8. Our Saviour rejects traditions, *Matt.* xv. 3, 4, 8, 9.
2. From reason ; for,
1. If all things necessary are not in Scripture, then there is something so, which I have no certainty of.

2. The Scriptures would be in vain, *John xx. 21.*
3. From the fathers.

Δεῖ γὰρ περὶ τῶν θείων καὶ ἀγίων τῆς πίστεως μυστηρίων, μηδὲ τὸ τυχὸν ἄνευ τῶν θείων παραδίδοσθαι γραφῶν. — Cyril.
Hierosol. [Cat. iv. 12.]

Αὐτάρκεις γὰρ εἰσιν αἱ ἀγίαι καὶ θεόπνευστοι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν. — Athanas. [*Orat. contra Gent. tom. i. p. 1, B.*]

Adoro plenitudinem Scripturæ.—Hier.

III. Are all bound to search the Scriptures? Yes.

1. God commands all, *Deut. xxxi. 11, 12. Col. iii. 16.*
2. God commends it, *Acts xvii. 11. 2 Cor. i. 13. 2 Tim. iii. 15.*
3. They were written to be read of all, *Rom. xv. 4;* and were therefore first written in the vulgar tongues.
4. The knowledge of the Scriptures keeps from error, *Matt. xxii. 29.*
5. All are bound to mind their salvation.
6. The fathers assert this.

Καὶ τοίνυν περὶ ὅπερ ἂν ἔκαστος ἐνδεῶς ἔχοντος εἰαυτοῦ αἰσθάνηται, ἐκείνῳ προσδιατρέβων, οἷον ἀπὸ τινος κοινοῦ ἵστερου, τὸ πρόσφρον εἰρίσκει τῷ ἀρρώστηματι φάρμακον. — Basil. [*Ep. ii. ad Greg. tom. iii. p. 73, E.*]

Ἄκούσατε, παρακαλῶ, πάντες οἱ βιωτικοί, καὶ κτᾶσθε βιελία φάρμακα ψυχῆς. — Chrysost.

Καὶ γὰρ ἐντεῦθεν, τὰ μυρία ἐφύη κακὰ, ἀπὸ τῆς τῶν γραφῶν ἀγνοίας. — Chrysost. [*Proœm. in Ep. ad Rom. tom. ix. p. 426, A.*]

IV. How must we read the Scriptures?

1. With reverence and devotion.
2. With attention and understanding, *Acts viii. 30.*
3. With affection, *Acts ii. 37.*
4. With fear, *2 Kings xxii. 11, 13.*
5. With faith, *Heb. iv. 2.*
6. With delight, *Ps. i. 2; cxix. 103.*
7. To a right and good end.
8. Constantly, *Ps. i. 2.*

USES.

1. Reproof to such as neglect to search the Scriptures.
2. The highest encouragement and motive thereunto.

For consider,

1. There is none so ignorant, but this will make him wise, *2 Tim.* iii. 15. *Ps.* xix. 7.

To know,

1. All truth necessary.
 2. All duties, *2 Tim.* iii. 17.
 2. There is no heart so sinful, but this will cleanse it, *Ps.* xix. 7.
 3. No soul so dejected, but here it may find comfort, *Ps.* xciv. 19.
 4. It is horrible ingratitude not to read what God hath written.
 5. We shall answer for this sin.
-

JOHN v. 42.

I know you, that ye have not the love of God in you.

DOCTRINE.

It is a great sin not to love God.

I. What is it to *love* God? Hereunto is required,

1. Knowing of Him.
2. Our choosing Him as our portion and sovereign good, *Deut.* xxvi. 17. *Ps.* xvi. 5; lxxiii. 26.
3. Our exerting all the acts of love towards Him ; as,
 1. Benevolence.
 2. Desire of union.
 3. Complacency.

II. How are we to love God?

1. With all our hearts, *Deut.* vi. 5. *Matt.* xxii. 37.
2. Above all things, *Matt.* x. 37. *Luke* xiv. 26.
3. At all times.

Because,

1. Of the infinite perfections of goodness in Himself.
2. Of His infinite expressions of goodness to us.

III. How does it appear to be sin not to love God?

Because,

1. God hath commanded us to love Him, *Deut.* vi. 5.
2. It is a great sin, because we have so many obligations to love Him.
3. The want of love to God turns every thing else to sin.

IV. Who are guilty of this sin?

1. They that acknowledge Him not.
2. That think not of Him, *Ps. cxix.* 97.
3. That long not after Him, *Ps. lxxiii.* 25.
4. That rejoice not in Him.
5. That love any thing as much or more than Him, *Luke* xiv. 26.
6. That love not His, 1 *John* iv. 12; v. 1.
7. That do not constantly endeavour to be reconciled to Him.
8. They do not love God who do not obey Him, *John* xiv. 15.

MOTIVES to love God.

1. It is the first and great command, *Matt.* xxii. 38.
2. We can perform no duty aright without it, 1 *Cor.* xiii. 1.
3. This will make all other duties easy and pleasant.
4. Consider how infinitely God deserves our love for what He is in Himself.
5. As also for what He is to us.
 1. He made us.
 2. Maintains us.
 3. Protects us.
 4. Redeemed us.
 5. It is He alone that sanctifies us.
 6. He hath laid up endless happiness in heaven for us.
6. If we love God, all things shall work together for good unto us, *Rom.* viii. 28.
7. It is our interest, as well as duty.
8. Whatsoever glory God hath laid up in heaven, it is for them that love Him, 1 *Cor.* ii. 9.

9. This, therefore, will be a sure and infallible evidence of our title to the crown of glory, *John* xxi. 15, 16, 17.
 10. Consider that you have now heard that it is your duty to love God: He hath sent me on purpose to tell you it.
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JOHN vi. 27.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.

THESE words consist of two parts: the first, a prohibition; the second, an affirmative command.

- I. The prohibition: *Labour not for the meat which perisheth.*
In explaining which, observe,
 1. What is here understood by *meat*; and that is, all temporal enjoyments, as,
 1. Carnal pleasures.
 2. Popular applause.
 3. Especially earthly riches,
Called here *meat*,
 1. Because it was meat that the Jews then sought for, ver. 26.
 2. Because all things of this world amount really to nothing else.
 3. To persuade them, by this notion of earthly things, not to labour so much for them, *Eccles.* v. 11.
 2. Why called *the meat which perisheth*?
 1. Because we can enjoy it but a while.
 2. It perisheth while we use it, *Matt.* xv. 17.
 3. It serves but a perishing life, *1 Cor.* vi. 13.
 3. In what sense must we not *labour for* this meat?
Negatively.
Not but that we ought to take a moderate care about earthly things; because,

1. It is commanded, *Gen.* iii. 19. *2 Thess.* iii. 10, 12.
2. Otherwise we should be worse than infidels, *1 Tim.* v. 8.
3. We have bodies to look after.
4. To take no care, is to presume upon Providence.
5. We are to endeavour to help others, *1 Cor.* xvi. 2.

Positively.

1. We must not labour for much of the world, *Jer.* xlvi. 5. *Isa.* v. 8.
2. Not by unlawful means, *Lev.* xix. 13. *1 Thess.* iv. 6.
3. Not with carking care and mistrust of God's providence, *Ps.* xxxvii. 5, 6. *Matt.* vi. 25.
4. Not for earthly things, only for themselves, but for the glory of God, *Prov.* iii. 9.
5. Nor for them more than heavenly, *Matt.* vi. 33.
6. Not so as to set our affections on them; not as for things really good in themselves, or such as can make us happy, *Col.* iii. 2.
4. Why are we not thus to *labour for* these things?
 1. Because they perish.
 2. If we labour too much for them, God may justly deny them to us, *Prov.* x. 22.
 3. Or curse them to us, when we have them, *Mal.* ii. 2.
 4. God will give them, without this sinful labouring for them, *Matt.* vi. 33.
 5. By labouring too much for these things, we lose better.

USE.

Let us not labour too much for these things; for consider,

1. How uncertain they are, *1 Tim.* vi. 17.
 1. In the getting them, before we have them, *Matt.* vi. 27.
 2. In keeping them, when we have got them, *Prov.* xxiii. 5.
 3. In enjoying them, while we keep them, *Ps.* lxxviii. 30, 31; *cvi.* 15.
 4. In improving them, while we do enjoy them.
 5. In continuing with them, whilst we do improve them, *Luke* xii. 20.

2. How unsatisfying,

1. As to the senses, *Eccles.* i. 8; iv. 8.
2. Much more to the soul, *Eccles.* v. 10.
3. How dangerous, *1 Tim.* vi. 10. *Eccles.* v. 13.
 1. They are apt to draw us into sin, *1 Tim.* vi. 9.
 2. And off from our duty, *Prov.* xxx. 9.
 3. To divert our care for our souls, *Luke* xxi. 34.
 4. And to keep us from heaven, *Ps.* xvii. 14.
 5. And throw us into hell, *Matt.* xix. 23, 24, 25, 26.

II. The affirmative command: *but labour for that meat which endureth unto everlasting life.* Wherein consider,

1. What is meant by *that meat which endureth unto everlasting life?* Christ Himself, ver. 35, and His most holy doctrine and religion, ver. 63, which He commands to be laboured after under this notion.
 1. Because they were now seeking for food.
 2. To shew our necessity and need of Him, the Messias, for our spiritual life, ver. 53, 55.
 1. To begin it, *1 Tim.* v. 6. *1 John* v. 11, 12.
 2. To preserve it, *John* xv. 4, 5.
 3. To make it comfortable.
 3. To shew the near conjunction and union betwixt Christ and such as become His sincere disciples, *John* xvii. 21, 23.
2. Why is it said to *endure to everlasting life?*
 1. Because it is never diminished, though never so many partake of it, *Matt.* xi. 28.
 2. It nourishes and preserves that part of us that never dieth, viz. our souls, *Matt.* xi. 29.
 3. It will bring them, at length, to everlasting life.
 4. Christ Himself will endure for ever, *Heb.* vii. 25.
 5. It is by Him that we shall endure and continue for ever, *John* vi. 54, 58.
3. Why must we *labour* after this?
It is the only means of our going to heaven, *Acts* iv. 12.
For,
 1. It is only by Christ that our sins can be pardoned.
 2. Our persons accepted, *Gal.* ii. 16. *2 Cor.* v. 21.

3. Our lusts subdued, *Acts* iii. 26.
4. That our natures are sanctified, *John* i. 16.
5. Our souls saved, *Acts* xvi. 31.
4. How must we labour so as to get this meat?
 1. By believing in Him, *Acts* xvi. 31. *John* iii. 16; as,
 1. That He is God, 1 *John* v. 20.
 2. Man, 1 *Tim.* ii. 5.
 3. God-man united together, *Isa.* vii. 14. *Matt.* i. 23.
 4. That He suffered for our sins, *Isa.* liii. 5, 6, 7.
 5. That He hath satisfied God's justice by those sufferings, 1 *John* ii. 2. *Isa.* liii. 6.
 6. That He is now interceding for our souls, 1 *John* ii. 1.
 2. By conforming our lives to His laws, *John* i. 12; xiv. 15. *Jam.* ii. 26. 1 *John* iii. 3. *Gal.* v. 6. *Rom.* xiii. 10.

APPLICATION.

Wherefore labour for this meat more than all things else; for,

1. Other things are impertinent, this necessary, *Luke* x. 42.
2. Others empty, this satisfying, *John* vi. 35.
3. Others corporeal, this spiritual, *John* vi. 63.
4. Others transient, this everlasting, *John* vi. 58.
5. Others uncertain, this most certain; for Christ will give it.

JOHN vi. 37.

Him that cometh to me, I will in no wise cast out.

- I. OUR duty to Christ, and that is to *come unto* Him.
 1. How should we *come unto* Him?

1. By repentance, *Matt.* xi. 28. *Mark* i. 15.
2. By faith, whereof there are two acts.
 1. Assenting to Him, *Heb.* xi. 6.
 1. That He is the only Saviour, *Acts* iv. 12.
 2. An all-sufficient Saviour, *Heb.* vii. 25.
 2. Receiving Him, *John* i. 12.
 1. For our Priest.
 1. To make satisfaction for our sins, *Heb.* ix. 12.
 2. To make intercession for our souls, *Heb.* vii. 25. *I John* ii. 1.
 2. Our Prophet, *Deut.* xviii. 15. *Acts* iii. 22.
 1. To make known God's will to us.
 2. To enable us to know it, *John* xvi. 13.
 3. As our Lord and King, *Isa.* ix. 6. *John* xviii. 36. *Matt.* xxviii. 18.
 1. To subdue our enemies under us, *Heb.* ii. 14.
 2. To rule over us, *Ps.* cx. 1, 2, 3.
2. What should we come to Christ for?
 1. For pardon of sin, *Acts* v. 31.
 2. For acceptance with God, *Rom.* v. 1.
 3. For the purifying our hearts, *Tit.* ii. 14. *Acts* iii. 26.
 4. For eternal life, *John* v. 40. *Matt.* xi. 28.

II. Christ's promise to us, that if we come unto Him, He will in no wise cast us out. οὐ μὴ ἐνβάλω ἔξω.

1. What are we to understand by *not casting us out*?

Viz. that He will receive us, *Tit.* ii. 14,

1. Into the number of His people, *I Pet.* ii. 9.
2. Into His love and favour, *John* xiii. 1.
3. Into His care and protection, *John* xvii. 12.
4. Into an interest in His death and passion.
5. Into a participation of His grace and Spirit, *John* xvi. 7.
6. Into His prayers and intercession, *John* xvii. 9.
7. Into His presence and glory, *John* xvii. 24.

2. How does it appear that He *will not cast us out*?

1. We have His promise.
2. This was the end of His coming into the world, that we might be saved, *John* iii. 16; vi. 39, 40.

MOTIVES to come to Christ; for consider,

1. Are we in debt? He will be our Surety, *Heb.* vii. 22.

2. Are we in prison ? He will be our Redeemer.
 3. Are we sick ? He will be our Physician, *Matt.* ix. 12.
 4. Are we arraigned ? He will be our Advocate, *1 John* ii. 1.
 5. Are we condemned ? He will be our Saviour, *Rom.* viii. 34.
 6. Are we estranged from God ? He will be our Mediator, *1 Tim.* ii. 5.
 7. Are we in misery ? He will be our Comforter, *Ps.* xciv. 19.
 8. Are we weary ? He will give us rest, *Matt.* xi. 28.
Wherefore come unto Him,
 1. Presently, *Ps.* xcv. 7, 8.
 2. Cheerfully.
 3. With sincerity.
 4. With resolution.
-

JOHN vi. 38.

I came down from heaven, not to do mine own will, but the will of Him that sent me.

I. OBSERVATION.

Christ *came down from heaven.*

1. How does it appear that Christ was in heaven before He was on earth ? *John* vi. 33, 51, 62.
 1. It is plain that Christ had a real existence long before He was born, *John* i. 15; viii. 58.
 2. That He was before the world, *Heb.* i. 8, for He made the world, *Heb.* i. 2, 8, 10. *Col.* i. 14, 15, 16. *John* i. 1, 2.
 3. The existence He had before was purely divine, *Philip.* ii. 6, 7. *Acts* xx. 28.

4. The divine nature that Christ had was communicated to Him from the Father, *John* v. 26; vii. 29; xvi. 15. *Heb.* i. 3.
5. Hence He is said to have been in heaven, by reason of this His divine essence, which He always had from and with the Father, *John* vi. 62.
2. What are we to understand by His *coming down from heaven*? His assuming our human nature, and in it conversing upon earth, *John* i. 14. *1 Tim.* iii. 16.

II. As Christ came from heaven, so He came not to do His own will, but His that sent Him.

1. Christ's will, as He is God, is no way different from the Father's.
2. As man, His will was distinct from the Father's, but still subordinate to it, *Luke* xxii. 42; and therefore, though He had a will of His own, as man, yet He came not to fulfil that.
3. But our Saviour speaks not here of Himself, either as God or man, but as God-man, as Mediator, as one sent from the Father, and therefore was obliged to do His will; wherefore He saith, not the will of *my Father*, but the will of *Him that sent me*.

From hence it follows,

1. That God's will only is the fountain of man's happiness and salvation.

For,

1. God made man upright and happy, *Eccles.* vii. 29.
2. Man made himself sinful and miserable, *Hos.* xiii. 9.
3. But he cannot make himself happy again, *Jer.* x. 23.
4. And as man cannot, so none but God can.
 1. None else could find out a way to save man.
 2. None else effect it, when found out, *John* vi. 38.
5. God hath no other motive but His own will and pleasure to save man, *Eph.* i. 5.
 1. Man himself could be no motive, *Deut.* vii. 7, 8.
 2. Neither could the hope of glory be so, God receiving nothing thereby, *Job* xxii. 2, 3. *Ps.* xvi. 2.

2. That Christ came to accomplish this will of God ; which He did,
 1. By acquainting us with what is necessary to be known or done, in order to our being saved, *John* xiv. 2.
 2. By giving us, in His own person, a perfect example of piety and virtue, *1 Pet.* ii. 21. *Matt.* xi. 30.
 3. By enabling us sincerely to perform whatsoever is enjoined us, *John* xv. 5. *Philip.* iv. 13.
 4. By dying for us, *Matt.* xx. 28. *1 Tim.* ii. 6.
 5. By continuing still to make intercession for us, *Heb.* vii. 25. *1 John* ii. 1.

USES.

Wherefore,

1. Give God the glory of your salvation.
2. Bless Him for all the means of it.
 1. For sending Christ to die for us, *Luke* ii. 14.
 2. For sending His Spirit to live within us.
 3. For vouchsafing us the means of grace.
3. Look up to Him, and trust in Him only for the accomplishing of your salvation,
 1. By the pardon of your sins.
 2. The strengthening of your graces, *Philip.* ii. 13.
 3. And power to persevere in your duty to your life's end, *Matt.* x. 22.
4. Hence learn also of your Saviour,
 1. To submit your wills to God's, *1 Sam.* iii. 18.
 2. To do the will of Him that sent you hither.

And it is His will,

1. That you repent, *Acts* xvii. 30.
2. That you turn from your sins, *Ezek.* xviii. 30 ; xxxiii. 11.
3. That you love the Lord with all your hearts, *Matt.* xxii. 37.
4. That you earnestly endeavour to work out your salvation, *Philip.* ii. 12, depending and trusting upon Christ for His divine assistance.

JOHN vi. 39.

And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day.

I. DOCTRINE.

Christ will lose none of those that are given to Him,
John xvii. 12.

1. How doth God give us to Christ?

1. By making us sensible of our sins and misery, *Jer. viii. 6. John xvi. 7, 8.*

2. Humble and lowly in our own eyes, *Isa. lxiv. 6. Matt. v. 3; xi. 28.*

3. Inclining our hearts to the ways of true piety and virtue, by His preventing grace, *Jam. iv. 6.*

4. Convincing us that Christ Jesus was sent by Him to be the Saviour of the world.

1. By the miracles which He wrought, *John v. 20, 36; vi. 14; x. 37, 38.*

2. By the purity and innocence of His life, *Acts x. 38.*

3. By the excellency and holiness of His doctrine, *John vi. 36; vii. 46. Heb. iv. 12. Luke xi. 27.*

2. How shall those not be lost?

They shall all have,

1. Their sins pardoned, *1 John ii. 1, 2.*

2. Their hearts renewed, *Ezek. xxxvi. 25. Tit. iii. 5.*

3. God reconciled, *Rom. v. 10. 2 Cor. v. 18.*

4. Their graces confirmed, *Luke xxii. 32.*

5. And so their souls eternally saved, *John xvii. 24.*

6. This Christ is able, *Heb. vii. 25; this He is willing, to do, Luke xiii. 34.*

II. DOCTRINE.

Christ's care over His people reaches to the day of their resurrection: *And I will raise them up.*

We must all rise.

1. God's justice will raise the wicked,
 1. To judge, *Eccles.* xii. 14. *2 Cor.* v. 10.
 2. To condemn,
 3. To punish them to all eternity for their sins, *Matt.* xxv. 46.
 1. In a state of separation from all good.
 2. And of the confluence of all evil, *Matt.* xxv. 41. *Mark* ix. 44.
 2. Christ will raise the saints to bless them,
 1. With freedom from all evil, *Rev.* xxi. 4.
 2. With the confluence of all good, *1 Cor.* ii. 9.

USES.

1. Carefully attend to those means which God uses to give or bring you unto Christ.
 2. Commit your souls only to Christ's care, *1 Pet.* iv. 19.
 3. Live as becomes Christians, *2 Tim.* ii. 19. *Matt.* v. 16. *Eph.* iv. 1. *Philip.* i. 27.
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JOHN vi. 40.

This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life.

DOCTRINE.

It is the will of God, that whosoever seeth and believeth on the Son should have everlasting life.

I. Who is the Son?

Jesus Christ, called the Son of God, especially for His eternal generation.

II. What is it, to see the Son?

Not with our bodily eyes upon earth, *John* xx. 29, but spiritually, so as to know Him; which knowledge should be,

1. Scriptural, *John* v. 39.
2. Clear.
3. Operative.

III. What should we know concerning the Son ?

1. That He is God, *John* i. 1.
2. That He became man, *John* i. 14.
 1. That He might perform obedience.
 2. Be capable of suffering.
 3. Be capable of suffering for us, *Heb.* ii. 14, 15, 16, 17.

Hence He became man, but unlike us,

1. In His conception, *Luke* i. 34, 35.
2. Birth, *Heb.* vii. 14.
3. Union to the divine nature, *Acts* xx. 28.
4. Freedom from sin, 1 *Pet.* ii. 22.
3. That when He was man, He suffered,
 1. Really.
 2. For us, *Isa.* liii. 5; 2 *Cor.* v. 21.
 3. Effectually, so that His sufferings were satisfactory to the justice of God, *Heb.* vii. 27.
4. That He rose again.
 1. That He raised Himself, *John* x. 18.
 2. For our good, *Rom.* iv. 23, 24, 25.
 3. The third day, *Matt.* xx. 19.
5. That He ascended into heaven, *Acts* i. 11. *Mark* xvi. 19.
6. That He is there now interceding for us, 1 *John* ii. 1. *Heb.* vii. 25. *John* xiv. 2, 3.
7. That He will come to judge the world, *Acts* i. 11. 2 *Cor.* v. 10.
8. That He is the true Messias, *John* xx. 31; and so the only Saviour of men, *Acts* iv. 12.

IV. What necessity is there of knowing Christ ?

1. *Necessitas præcepti*; 2 *Pet.* iii. 18.
2. *Necessitas medii*; for,
 1. Without faith in Christ, there is no benefit from Him, *John* iii. 16.
 2. Without knowledge there can be no faith, *Rom.* x. 14, 17.

USE.

Learn to know Christ, 1 *Cor.* ii. 2.

Consider,

1. Unless we know Him, we can receive no benefit from Him.
2. The greater our knowledge, the stronger will be our faith.
3. The more comfort we shall receive from Him.
4. It is eternal life, *John xvii. 3.*

MEANS.

1. Pray, *Jam. i. 5.*
2. Read the Scriptures, *John v. 39.*
3. Hear them explained, *Rom. x. 14.*
4. Meditate much upon Him.

V. We must also believe in the Son.

1. What is faith ?

Πίστις ἐστιν ἐκούσιος τῆς ψυχῆς συγκατάθεσις.—*Theodoret.*

[*Serm. i. tom. iv. p. 479, A.*]

An assent to something grounded upon the authority or testimony of him that relates it; and we have the strongest ground of assent to the testimony of God.

1. Because He is infinitely wise, *Heb. iv. 13.*
2. Faithful and true, *Exod. xxxiv. 6. Heb. vi. 18.*

Si volunt invenire quod omnipotens non potest, habent prorsus, ego dicam, mentiri non potest.—Aug.
[*Civ. Dei, xxii. 25, tom. vii. p. 693, A.*]

Three things especially we are to assent unto, concerning Christ.

1. That He is the Son of God.
2. Hath made satisfaction for the sins of men, *Heb. ix. 26.*
3. And so is the only Saviour of the world, *Acts iv. 12. Heb. vii. 25.*
2. What is the efficient cause of faith ?
1. The principal, God, *Eph. ii. 8.*
2. The instrumental, the word, *Rom. x. 17. Acts ii. 41.*
How doth God work faith by the word?
 1. He sends His ministers to preach it, *2 Cor. v. 18, 19.*
 2. He stirs up our hearts to hear it, *Ezra i. 5.*
 3. In the hearing of it, He opens our minds to understand it, *Ps. cxix. 18. 1 Cor. ii. 14.*

4. He inclines our wills to assent, *Philip.* ii. 13,
 1. To the equity of the commands, *Rom.* vii. 12.
 2. To the truth of the assertions.
 3. To the greatness of the threatenings, *Mal.* ii. 2.
 4. To the certainty of the promises.

Whereby He convinces us,

1. Of the guilt, *John* xvi. 8. *Acts* ii. 37.
2. The strength, of sin, *Rom.* vii. 24.
3. Of our misery.
4. Of our inability to help ourselves, *2 Cor.* iii. 5.
5. Hereby He also lays us low in our own thoughts, *Job* xlvi. 5, 6.
6. He discovers to us in His word the way
 Himself hath found out for our recovery,
Acts ii. 37, 38.
7. And directs our wills to rest only on Him,
 1. For the pardon of our sins.
 2. The acceptance of our persons, *2 Cor.* v. 21.
 3. The sanctifying our natures, *Acts* iii. 26.
 4. The saving of our souls, *Acts* iv. 12.
3. What is the object of this faith ?
 1. General, the whole Scripture, *Acts* xxiv. 14.
 2. Christ Jesus,
 1. As promised, *Acts* ii. 38, 39.
 2. As crucified, *Rom.* iii. 25. *1 Cor.* ii. 2.
4. What is the effect of this faith ? Everlasting life.
 Whosoever believeth in the Son, hath everlasting life.
1. What is eternal life ?
 1. Know that the soul always lives ; as,
 1. Was acknowledged by the heathens. Zoroaster, the most ancient of heathen sages, says, Ζήτησον παράδεισον, by which he meant, τὸν ἀμφιφανῆ τῆς ψυχῆς χώρον, as his scholiast saith.—[Stanley's *Chaldaick Oracles of Zoroaster*, pp. 22, 41.]
- To omit Plato, Apollo Milesius, the Sybilline Oracles, &c., Tacitus [*Agric.* 46] saith, it was the opinion of all knowing men, *Non cum corpore extinguntur magnæ animæ.*

2. And asserted in the Old Testament, *Eccles.* xii.
7. *Exod.* iii. 6.
3. But most clearly revealed in the New, *2 Cor.* v. 1. *2 Tim.* i. 10.
2. There are two places for us to lead this everlasting life in, an estate of misery or happiness, *Matt.* xxv. 46.
 1. Misery for sinners.
 2. Happiness for good men.

Which everlasting life is,

1. Initial and partial, *John* v. 24. *Philip.* i. 23. *Acts* vii. 59.
2. Perfect.
 1. In body, *1 Cor.* xv. 42, 43. *Philip.* iii. 21.
 2. In soul.
 1. Our understandings, *1 Cor.* xiii. 12. *1 John* iii. 2.
 2. Our wills.

Primum liberum arbitrium posse non peccare; novissimum non posse peccare.

*Sic enim erit inamissibilis voluntas pie-
tatis et æquitatis, quomodo est felicitatis.*

--*Aug.* [Civ. Dei, xxii. 30, tom. vii. p. 701, A.]

2. How doth it appear, that they that believe shall have this everlasting life?
 1. Because God hath promised it to them, *John* iii. 16; and He is faithful,
 1. In His making,
 2. In His performing, His promises, *1 John* i. 9.
 2. Christ hath purchased it for them, *Acts* xx. 28.

USE I.

Examine your faith, *2 Cor.* xiii. 5.

Consider,

1. A false faith will never save us.
2. If our faith be false, all our other graces are false.
3. Many have mistaken a false for a true faith.
4. None are more unlikely ever to have a true faith, than they that have cheated themselves once with a false one, *Prov.* xxvi. 12.

To know your faith ;

Consider,

1. How you came by it.
2. What it hath done in your hearts, since you had it,
1 John iii. 3. Acts xv. 9.

3. How you pray.

True faith

1. Stirs us up to prayer.
2. Helps us in it, and pleads promises, *Josh. vii. 9.*
3. Supports us after it, *Ps. v. 3.*
4. How you live.

True faith is

1. Obediential and working, *Heb. xi. 8. James ii. 26.*
2. Uniform, *Ps. cxix. 132, 133.*
5. How victorious you are over spiritual enemies,
1 John v. 4.

USE II.

Labour after faith. To which end consider,

1. The necessity of it.
 1. To the pleasing God here, *Heb. xi. 6.*
 2. To the enjoyment of Him hereafter.
2. The excellency of it, *Eph. vi. 16.*
 1. It is the first grace.
 2. It is that, without which we can have no grace.
 3. It is that whereby we exercise the graces we have,
John iii. 5. 1 Pet. i. 7.
4. It is that which God will in an especial manner inquire after at the day of judgment, *Luke xvii. 8.*
5. It is that, which if we have, we are certain of all good things here and hereafter, *Matt. xv. 28.*

USE III.

1. Pray to God for the working and growth of faith in you, *Mark ix. 24.*
2. Make use of the ordinary means He hath appointed for it, not expecting God should do it miraculously.

JOHN vi. 55.

For my flesh is meat indeed, &c.

I. What is here to be understood by *flesh* and *blood*?

1. In general, we are not to understand Him as the Capernaites did, in a carnal sense, but in a spiritual, *Vide ver. 63.*

"Α λέγει οὐχ ἔστι σαρκικὰ, ἀλλὰ πνευματικά.—Athanas.
[Ep. iv. ad Serap. tom. i. p. 710, B.] Πνευματικὴν
τροφὴν παρ' αὐτοῦ διδομένην.—Id. [Ibid.]

2. Particularly ; the effects of His body broken, and blood shed, or the merits of His death and passion ; as,
 1. Pardon of sin by His merit, *Matt. xxvi. 28.*
 2. The purification of our hearts by His Spirit.
 3. The glorification of our souls in His presence, *John xvii. 24.*

II. In what sense are his flesh and blood, or His merits, said to be *meat* and *drink*?

Because, what meat and drink is to the body, that is Christ with His merits to the soul ; as,

1. Is the body preserved in health by meat and drink ?
‘Τπὲρ ἀμαρτίας κλαῖε· αὐτη ἀρρώστια ψυχῆς.—Basil.
[Hom. in Mart. Jul. c. 9, tom. ii. p. 42, D.]
2. Is the body made strong by meat and drink ? *Acts ix. 19. Eph. iii. 16. Philip. iv. 13. John xv. 5.*
3. Is the body kept in life by meat and drink ? *John vi. 31; xiv. 6. Col. iii. 4.*
4. Is the body refreshed by meat and drink ?

So is the soul by the merits of Christ, *John xvi. 7.*

III. How is it called *meat indeed*, and *drink indeed*?

1. Negatively ; not as if the body of Christ was really meat for the body, nor as if the body and blood of Christ were substantially turned into real meat and drink ; nor yet, as if Christ in these words intended any corporeal eating of Him in the sacrament, as the Papists would persuade us ; bringing this text as one

of their strongest arguments for transubstantiation of the bread and wine into the body and blood of Christ in the sacrament, viz. because it is here said, that His *flesh is meat indeed*, and His *blood drink indeed*. Not considering,

1. It is not the sacramental but spiritual eating His body and blood, our Saviour here speaks of. I mean, our Saviour hath no particular reference in this place to the representatives of His body and blood in the sacrament, but only to the spiritual feeding upon Him by faith, whether in or out of the sacrament; as appears,
1. In that the sacrament was not as yet ordained, *John vi. 4; vii. 2.*
2. In that it is said, that he that eateth not of the bread here spoken of shall die, *John vi. 53.*
3. In that every one that doth eat it shall live, *John vi. 51, 54, 56.*

Οὐδεὶς δυναμένου φαγέσθαι ἐσθίειν αὐτήν.—*Orig. [in Matt. tom. iii. p. 500, A.]*

And therefore, we must always hold that the sacramental eating of His body and blood was not here intended by our Saviour, though we cannot but confess that the thing itself, the substance of the sacrament, viz. the spiritual feeding upon the body and blood of Christ, is here clearly delivered.

- . Suppose this place was to be understood of the sacrament, it would not yet import any transubstantiation of the bread and wine into the body and blood of Christ, but rather the transubstantiation of the body and blood of Christ into bread and wine; it is not *ὁ ἄρτος ἐστιν οὐ σάρξ μου*, but *η σάρξ μου ἐστιν ὁ ἄρτος*. [The words of St. John are *η γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις.*]

Positively; because it really, and not only in show, does that for the soul which food does for the body; as when He says, 'Ἐγώ εἰμι η ἀμπελός η ἀληθινή, *John xv. 1*, as the Syriae [*John vi. 55*], Δικαιοῦ “truly and really” meat. Thus Chrysostom expounds the words,

Ωστε μὴ νομίζειν αἵμαγμα εἶναι τὸ εἰρημένον καὶ παραβολήν.—
Chrysost. [in *Jo. Hom.* xlvii. tom. viii. p. 275, D.]

Nay, in some sense, Christ may more really be said to be our meat and food, than bread or flesh can be; because,

1. He nourishes our souls, this only our bodies.
2. He so nourishes us, as we shall be ever satisfied, *John vi. 35*; they not.
3. Bodily food so preserves our life, that sometimes it destroys it; as it is the cause of life, it is the occasion of death; but so is never Christ.
4. Food preserves but our natural, but Christ nourisheth us to an eternal life, *John vi. 51, 58*.

USES.

1. ‘Labour not for the meat that perisheth, but for that which endureth,’ &c. *John vi. 27*.
2. Do not only labour for it, but feed upon it at all times, especially in the sacrament, where it is represented before your eyes; feed
 1. Believably, *John vi. 35*.
 2. Thankfully.

JOHN ix. 4.

I must work the works of Him that sent me, while it is day: the night cometh, when no man can work.

1. NOTHING could discourage Christ from doing His work, *Luke xiii. 32*.
2. All the works of Christ were the works of God, *John iv. 34*; v. 30, 36; and vi. 38. *Luke xxii. 42*.
3. Christ was obliged to do what He did. Ἐγενόμησα.

1. Not as God, *Philip.* ii. 6.
 But,
 1. As man.
 2. As Mediator, *John* v. 30.
4. Christ had His time limited, wherein to do His work, *Acts* ii. 23.
5. Christ in that time did finish His work, *John* xvii. 4.
 Which was,
 1. To demonstrate Himself to be what He was, *John* x. 25.
 1. The Son of God.
 2. Sent from the Father, *John* v. 36.
 3. The true Messiah, *John* xx. 31.
 2. To redeem mankind that believed in Him,
 1. From sin, *Acts* iii. 26.
 2. From misery, 1 *Thess.* i. 10.

USES.

1. Be thankful to Christ.
2. Love Him, 1 *Cor.* xvi. 22.
3. Believe in Him, *John* iii. 16.
4. Imitate Him, 1 *Cor.* xi. 1.

I. DOCTRINE.

We ought to do the works of Him that sent us.

1. What are these works?
 1. Works of piety, 1 *Cor.* vi. 20.
 1. To the whole Trinity.
 1. Loving God, *Matt.* xxii. 37.
 2. Trusting on Him, *Prov.* iii. 5.
 3. Submitting to Him, 1 *Sam.* iii. 18. *Luke* xxii. 42.
 4. Fearing of Him, *Isa.* viii. 13.
 5. Rejoicing in Him, *Philip.* iv. 4.
 2. To every Person.
 1. Thanking the Father for our creation.
 2. Believing the Son for our redemption, *Acts* iv. 12.
 3. Hearkening to the Spirit for our sanctification, 1 *Thess.* v. 19.
 2. Works of equity to our neighbours,
 1. So as to wrong none, *Lev.* xix. 11, 13.
 2. So as to help all, *Gal.* vi. 10.

3. Works of charity to the poor, 1 *Tim.* vi. 17, 18, 19.
 1. Obedientially to God's command.
 2. Proportionably to our estates, 1 *Cor.* xvi. 1, 2, 17.
4. Works of sobriety.
 1. Keeping our flesh under, 1 *Cor.* ix. 27.
 2. And so mortifying all our sins, *Col.* iii. 5.
5. Works of penitency.
 1. Humbling ourselves for sin, *Job* xlvi. 5, 6.
 2. Setting ourselves against it, *Ps.* xvii. 3; xxxix. 1.
 3. Turning ourselves from it, *Ezek.* xxxiii. 11.

These works we ought to do,

1. Sincerely, 2 *Cor.* i. 12.
2. Obediently.
3. Strenuously, or with our might, *Eccles.* ix. 10.
4. Constantly, *Luke* i. 75.

II. DOCTRINE.

We are to do these works while it is day.

1. What is meant by *day*?
 1. The time of life, *Job* xiv. 6.
 2. The time of grace, *Luke* xix. 42.
 3. The present time, *Ps.* xcv. 7. *Heb.* iii. 7.

This to us contains the former.
2. Why should we do these works presently?

Consider,

 1. How much time you have spent in vain already.
Have ye not sinned enough?
 2. How uncertain you are,
 1. Of life, *Isa.* ii. 22.
 2. Of your senses and reason, *Dan.* iv. 32, 33.
 3. Of the Gospel, *Rev.* ii. 5.
 4. Of the motions of God's Spirit, *Gen.* vi. 3.
 3. It is a hard work to flesh and blood.
 4. The longer you stay before you begin it, the harder it will be.
 5. You cannot do it in the world to come, *Eccles.* ix. 10.
 6. You are in continual danger until this work be done.
 7. The same God that commands this work commands it to be done presently, *Ps.* xcv. 7.

Obj. 1. I'll consider of it.

Ans. It is not a thing to be considered on.

Obj. 2. When my business I now am about is ended, I'll begin this work, *Matt.* vi. 33.

Ans. All other business is to give way to this.

Obj. 3. I know not how to begin it.

1. Retire from the world, *Ps.* iv. 4.

2. Call to mind thy sins, *Lam.* iii. 40.

3. Humble thyself for them, 1 *Pet.* v. 6. *Jer.* viii. 6.

4. Act faith on Christ, *John* xv. 5. *Philip.* iv. 13. 1 *John* v. 5.

5. Through Him beg pardon, 1 *John* ii. 1.

6. Pray in His name for grace, *John* xvi. 23.

7. Resolve by that grace to do this work, *Josh.* xxiv. 15.

8. Be circumspect in performing these resolutions.

JOHN xiii. 17.

If ye know these things, happy are ye if ye do them.

I. DOCTRINE.

We should strive to *know* our duty.

1. What kind of knowledge?

1. Clear and distinct, 1 *Pet.* iii. 15.

2. Scriptural, *John* v. 39. *Isa.* i. 12.

3. Effectual.

4. Universal, *Ps.* cxix. 6.

5. Growing, 2 *Pet.* iii. 18.

2. What duties?

1. To God.

1. Repentance, *Matt.* iv. 17.

Consisting,

1. In sorrow for sin, *Joel* ii. 12, 13. *Ezek.* vii. 16.

2. Aversion from it, *Ezek.* xxxiii. 11.

3. Conversion to God, *Zech.* i. 2, 3.

2. Faith,

1. In God the Father, *John* xiv. 1.
 1. That He is our Creator, *Gen.* i. 1.
 2. Preserver, *Acts* xvii. 28.
 3. Governor, *Matt.* viii. 29, 30.
2. In God the Son, *John* xiv. 1.
 1. That He came from the Father, *John* xiv. 11; xvii. 21.
 2. Is our only Saviour, *Acts* iv. 12.
 3. Able to save all that believe, *Heb.* vii. 25.
3. Love to Him above all things, *Matt.* xxii. 37.
 1. As the chiefest of goods, *Luke* xviii. 19.
 2. As the fountain of goodness and happiness, *Ps.* xxxvi. 9.
 3. In fear and reverence, *Matt.* x. 28.
 4. In desire, and seeking Him before all things, *Matt.* vi. 33.
2. To man.
 1. Love, *Matt.* v. 44.
 2. Justice, *Matt.* vii. 12; xxii. 21.
 3. Mercy, *Luke* vi. 36.
 4. Humility, *John* xiii. 4, 5, 6, 7, 8, &c.
3. Why should we know our duty?
 1. Because the Law and Gospel were both written for this end, *John* xx. 31.
 2. To know a duty, is itself a duty commanded, 1 *Pet.* iii. 18.
 3. We can perform no duty without we first know it, *Rom.* x. 2.

USE.

Labour to know your duty.

Consider,

1. Ignorance is the cause of all error, *Matt.* xxii. 29.
2. You have all means requisite for this knowledge.
 1. The Scriptures, *John* v. 39.
 2. The ordinances, *Rom.* x. 14, 15, 17, 18.
 3. Prayers, *Jam.* i. 5.
3. Consider, therefore, it is your own faults if you know not how to serve God, *Hos.* xiii. 9.
4. Hence you will be inexcusable at the day of judgment.

5. And so have greater condemnation at the day of judgment, *John* iii. 19.

II. DOCTRINE.

We should *do* what we know.

1. How should we perform all the commands of Christ?
 1. From such principles as Christ commands.
 1. Love, *Gal.* v. 6.
 2. Obedience, *Rom.* xiii. 5. *1 Sam.* xv. 22.
 3. A desire to please God, *1 Thess.* iv. 1.
 2. In a right manner.
 1. Understandingly, *1 Cor.* xiv. 15.
 2. Willingly, *Ps.* cx. 3.
 3. Cheerfully, *Rom.* xii. 8. *Ps.* xl. 8.
 4. Believingly, *Rom.* xiv. 23. *Heb.* xiii. 6.
 5. With our whole might, *Eccles.* ix. 10.
 6. Humbly, *Jam.* iv. 6.
 1. So as never to think we can do enough, *Luke* xvii. 10.
 2. Nor merit any thing, *Gal.* ii. 16.
 3. But that our best duties are full of infirmities, *Isa.* lxiv. 6.
 3. To a right end.
 1. Negatively.
 1. Not for vain-glory, *Matt.* vi. 1.
 2. Or temporal interest.
 2. Positively. But,
 1. For God's glory, *Matt.* v. 16. *1 Cor.* x. 31.
 2. In order to our own salvation, *1 Cor.* ix. 27.
 2. Why should we perform all the commands of Christ?
 1. This was His end in commanding them.
 2. The only way whereby to manifest ourselves to be His disciples, *John* xiv. 15.
 3. He that does not keep all, keeps none, *Jam.* ii. 10.

USES.

1. Reproof to such as know and do not; you all know that you ought
 1. To believe in Christ, *Acts* xvi. 31.
 2. Love God above all things, *Matt.* xxii. 37.
 3. Love one another, *John* xv. 17.
 4. Be just and righteous in your dealing, *Matt.* vii. 12.

5. Not take the name of God in vain, *Matt.* v. 34.
6. Read the Scriptures, *John* v. 39.
7. Pray, *Matt.* vii. 7. *Luke* xviii. 1.
8. Hear the word constantly.
2. Exhortation. Do what ye know.
Consider,
 1. Whose commands they are; Christ's.
 2. You vowed in baptism to keep them.
 3. Keeping His commands is all He expects from us for what He hath done for us, *Matt.* vi. 8.
 4. And it was the end of all He hath done for us, *Acts* iii. 26.
 5. It is the end also of what He still doth, in giving us His Scriptures and ordinances.
 6. He will judge us according to these laws, *Jam.* ii. 12.
 7. It is the only way to happiness.

III. DOCTRINE.

They that do God's commands are happy.

1. Happy in this life.
 1. In the doing the commands, *Ps.* xix. 11.
 1. In that we need not fear the curses of the law, *Mal.* ii. 2.
 2. Nor the wrath of God, *Ps.* vii. 11.
 3. Our consciences will be clear, *2 Cor.* i. 12.
 4. Our souls kept in right order, *Isa.* lvii. 20, 21.
 5. We have the assistance and the communion of the Holy Ghost, *John* xvi. 7.
2. Happy by keeping them.
 1. God will still be present with us, *Isa.* xli. 10; xlili. 2.
 2. He will direct us, *Prov.* iii. 6. *Ps.* xxv. 12.
 3. Protect us from evil, *Ps.* xlvi. 1, 2; cxxi. 7, 8. *Prov.* iii. 21, 22, 23.
 4. Make all things work together for our good, *Rom.* viii. 28.
 5. Hereby we may discover the special love of God to us, and ours to Him, *1 John* v. 3.
 6. The truth of our faith, *Jam.* ii. 20, 22, 26.
 7. That we are the children of God, *John* i. 12.

8. And so have a true title to everlasting life, *Matt.* xix. 16, 17.
2. Happy in the world to come ; happy, 1 *Cor.* ii. 9,
 1. In our freedom,
 1. From pains, *Rev.* xxi. 4.
 2. Cares, *Matt.* vi. 25. *Luke* xxi. 34.
 3. Fears, 1 *John* iv. 18.
 4. Sins, *Eph.* v. 27.
 5. Temptations, 1 *Pet.* v. 8.
 2. In our company.
 1. Saints, *Heb.* xii. 23.
 2. Angels, *Heb.* xii. 22.
 3. God,
 1. The Father.
 2. The Son, *John* xvii. 24.
 3. The Holy Ghost.
 3. In our employments.
 1. Perfect serving God.
 2. Praising Him, *Rev.* iv. 10, 11 ; vii. 12.
 4. In our privileges.
 1. To be admitted into God's presence.
 2. To behold His glory, 1 *Cor.* xiii. 12.
 3. To have whatsoever we shall desire.
 5. In our enjoyments.
 1. The perfection of soul and body, *Philip.* iii. 21.
Heb. xii. 23.
 2. The infinite love and favour of God.
 3. All pleasures that our natures are capable of.
 1. Universally for every faculty of the soul, and member of the body.
 2. Satisfying to all, *Ps.* xvi. 11 ; xvii. 15.
 3. Continually.
 4. Certainly so, as not only to have them, but to be sure of them.
 5. Eternally, *Matt.* xxv. 46.

USES.

1. Labour to know what to do.
2. Endeavour to do what ye know, particularly receive the sacrament.
 1. You know it to be your duty, *Luke* xxii. 19.

2. It is the principal character of a Christian.
3. It is the seal of the covenant of grace, whereby your redemption is confirmed to you, *Rom.* iv. 11.
4. The means of the increase of faith.
5. The way to enjoy communion with Christ.

MEANS.

1. Meditate before upon,
 1. What Christ hath done and suffered for you.
 2. What need you have of Him, *1 Cor.* xi. 28.
 3. What benefits you enjoy by Him, *1 Cor.* i. 30.
2. Come with large expectations from Him, *Matt.* xi. 29.
3. Compose yourselves into a heavenly frame, acting by faith, and not by sight.

JOHN xiii. 34.

A new commandment I give unto you, That ye love one another.

I. WHY is this called a *new command*?

1. Negatively. Not as if it was not enjoined before, *1 John* ii. 7. *2 John* 5. *Lev.* xix. 18.
2. Positively; because,
 1. Newly freed from the false glosses of the Jews, *Matt.* v. 43, 44.
 2. Newly infused into the heart, as well as commanded.
 3. Christ adds a new authority to it, and a new obligation on us.
 4. Because it is so excellent, *Ps.* xxxiii. 3.
 5. It is to be performed according to a new pattern, viz. Christ's love to us.

II. By what power doth Christ lay His commands on us?

1. As God, *John xx.* 28.
2. As King and Head of the Church, *Matt. xxviii.* 18.

III. What love is it we should have to one another?

1. Pray for one another, *1 Tim. ii.* 1.

2. Forgive one another, *Matt. vi.* 14.

3. Help one another,

1. In spirituals, *Lev. xix.* 17.

2. In temporals, *Matt. vii.* 11.

4. Sympathising with one another,

1. In prosperity, *Rom. xii.* 15.

2. In adversity.

5. Relieve one another's necessities,

1. In obedience to God, *1 John iii.* 17.

2. Proportionably to our estates, *1 Cor. xvi.* 2.

3. Humbly, not thinking to merit thereby, *Luke xvii.* 10.

IV. How is Christ's love to us to be a pattern of our love?

1. Negatively.

1. Not that we can suffer so much for others as He hath for us.

2. Nor do so much; for He hath obtained,

1. The pardon of our sins, *1 John ii.* 2.

2. Peace with God, *Rom. v.* 1.

3. Preparing mansions for us in heaven, *John xiv.* 2.

2. Positively.

1. Our love must proceed from the same principles.

1. Obedience.

2. Compassion.

2. In the same manner.

1. Readily, *Tit. iii.* 1. *Ps. xl.* 7, 8. ,

2. Sincerely.

3. Effectually, in deeds as well as words, *1 John iii.* 18.

4. Humbly, thinking nothing too low for us to do for others, *Philip. ii.* 6, 7, 8.

Consider,

1. Christ came down from heaven, *John vi.* 38.

2. Assumed the human nature, not the angelical, *Heb. ii.* 16.

3. Submitted His human nature to His own laws.

4. Suffered His own creatures to abuse Him, *John* i. 10, 11.
5. Died.
6. Nay, upon the cross, *Philip.* ii. 8. *Gal.* iii. 13.
7. And all for man's sake, *Isa.* liii. 6.
5. Constantly, *John* xiii. 1.
3. To the same objects, His enemies, *Rom.* v. 8, 10.
4. To the same ends.
 1. God's glory, *John* xvii. 4. *1 Cor.* x. 31.
 2. Others' good, *Acts* x. 38.

USE. Love one another.

Consider,

1. You cannot express your love to others so as Christ hath to you.
 2. Unless you love others, you have no love for God, *1 John* iii. 17.
 3. It is looked on as the fulfilling of all the law, *Rom.* xiii. 9.
 4. No duty is accepted without it, *1 Cor.* xiii. 1, 2, 3.
 5. Love is the badge of a Christian, *John* xiii. 35.
 6. An everlasting grace, *1 Cor.* xiii. 8, 13.
 7. Christ will judge us according to this command, *Matt.* xxv. 45.
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JOHN xiv. 1.

Let not your heart be troubled; ye believe in God, believe also in me.

I. DOCTRINE.

God's own people, His most faithful servants, are subject to troubles of heart.

1. What troubles of heart?
 1. Inward, arising,
 1. From sin, *Ps.* li. 4, 8.

2. Corruption, *Rom.* vii. 24.
2. Outward ; which are,
 1. Spiritual, Christ's absence.
 2. Temporal, outward afflictions, *Lam.* i. 4.
2. The reason hereof.
 1. The ὅπι, from Scripture and experience.
 2. The διόπι.
 1. The weakness of their faith.
 2. The imperfection of other graces.

II. DOCTRINE.

Faith in God and Christ is the best cordial to a troubled heart.

1. It is the surest, the most infallible, *Matt.* xi. 28.
2. The strongest, *Isa.* lix. 1.
3. The pleasantest, *1 Pet.* i. 8.
4. The most ready, *Ps.* xlvi. 1.
5. The most suitable, *Isa.* xliii. 2, 3.
6. The most constant, *Heb.* xiii. 5.
7. The most universal,
 1. In temporal troubles ; as,
 1. Art thou troubled with poverty ?
 1. Faith is the best riches, *Jam.* ii. 5.
 2. It will turn thy very poverty into a blessing, *Rom.* viii. 28.
 2. Art thou troubled with disgrace ?
 1. By faith thou mayest see the emptiness of honour, *Ps.* xlii. 11.
 2. Faith will procure thee honour.
 1. From angels, *Heb.* i. 14.
 2. From God, *1 Sam.* ii. 30.
 3. Art thou troubled with sickness and pains ?
 1. By faith thou mayest see God's love in them, *Heb.* xii. 6.
 2. By faith thou mayest get good by them, *Ps.* cxix. 71.
 3. By faith thou mayest receive more comfort in them than in health.
 4. Art thou troubled with losses and crosses ?
 1. Faith will shew from whence they came, *Job* i. 21.

2. And why they came, *Heb.* xii. 10.
3. And so turn them to thy gain, *2 Cor.* iv. 17.
5. Art thou troubled with fears of death?
 1. Faith will shew thee that the sting is out, *1 Cor.* xv. 55.
 2. That death is but the entrance into life.
 3. And so faith will turn thy fears into hopes, *Philip.* i. 23.
2. In spiritual troubles.
 1. Art thou troubled for thy sins?
 1. God is merciful, *Ps.* ciii. 8. *Isa.* xlivi. 25.
 2. Christ is all-sufficient, *1 John* ii. 1.
 1. He suffered, *Isa.* liii. 5, 6.
 2. Rose again, *Rom.* viii. 34.
 3. Intercedes for us, *Heb.* vii. 25.
 2. Art thou troubled with thy lusts?
 1. God is Almighty.
 2. Christ will send His Spirit, *John* xvi. 7.
 3. Faith conquers them, *1 John* v. 4.
 3. Art thou troubled with desertions?
 1. If thou believest, God will never wholly forsake thee, *John* xiii. 1. *Heb.* xiii. 5.
 2. Christ will pray that thy faith fail not, *Luke* xxii. 31, 32.
 3. By faith thou mayest see God's love in thy desertions, *Matt.* xxvii. 46.

USE.

In all troubles have recourse to your faith.

But how may we have a true faith?

1. By reading the Scriptures.
2. Praying, *Jam.* i. 5.
3. Frequenting ordinances, *Rom.* x. 17.
4. Meditation,
 1. Upon God,
 2. Christ,
 1. His person,
 2. Merits,
 3. Intercession.

JOHN xiv. 2.

In my Father's house are many mansions, &c.

OBSERVATION I.

Heaven is God's *house*.

1. God is infinite, *Ps. cxlvii. 5.*
2. Therefore, not comprehended, or included any where, *Isa. lxvi. 1.*
3. But is present every where, *Ps. cxxxix. 7.*
4. But yet in some places unveils Himself, and discovers His glory more than in others.
5. Where God is pleased to reveal Himself most, is called His *house*.

He hath a twofold *house*.

1. A *house* of grace.
 1. The church in general, *Mark iii. 35.*
 2. A believer's heart in particular, *Isa. lvii. 15. Rev. iii. 20.*
2. A *house* of glory, where He manifests most clearly the glory, *1 Cor. xiii. 12,*
 1. Of His power.
 2. Goodness.
 3. Mercy.
 4. Wisdom.

USE.

Hence observe, that they who come to heaven,

1. Dwell with God, and so with the fountain
 1. Of light, *Ps. civ. 2.*
 2. Life, *Ps. xxxvi. 9.*
 3. Love.
 4. Joy, *Ps. xvi. 11.*
2. And so are secure from enemies.
3. And enjoy true happiness, *Ps. xvi. 11 ; xvii. 15.*

OBSERVATION II.

It is *Christ's Father's house*.

And this adds great comfort; for,

1. We may be sure of entertainment, though not for our own, yet for Christ's sake.
2. We shall dwell with Christ, *John* xiv. 3.
3. In Christ; it is our Father's House also, *John* xx. 17.

OBSERVATION III.

These *mansions* are convenient and suitable,

1. For our natures and capacities, 2 *Pet.* i. 4.
2. For our wants and necessities; being,

1. Void of all trouble.

1. Spiritual; as of

1. The sense of God's displeasure, *Ezek.* xvi. 42.
2. Doubts about our estate.
3. Satan's temptations, 1 *Pet.* v. 8.
4. The delusions of this world.
5. Our own corruptions, *Eph.* v. 27. *Heb.* iv. 10.

2. Temporal, *Rev.* vii. 17; for here is,

1. No wants in our estates, *Ps.* xxxiv. 9; lxxxiv. 11.
2. No crosses in our enjoyments.
3. No disgrace upon our names, *Ps.* cxix. 39.
4. No sickness in our bodies, *Mark* xii. 25.
5. No cares in our minds, *Matt.* xiii. 22. *Philip.* iv. 6.

6. No death or end of life. *Rev.* xxi. 4.

7. No fears of these things.

8. No turbulent passions whatsoever; as,

1. No grief, *Rev.* xxi. 4.
2. No hatred.
3. No detestation.
4. No anger.

2. Furnished with all delightful furniture.

1. For our souls.

1. Our understandings; there we shall understand,

1. The mystery of three persons in one nature, *John* xvii. 3.

2. Of two natures in one person, 1 *Pet.* i. 12.

3. Of the divine properties, 1 *Cor.* xiii. 12.

1. Immensity.

2. Knowledge.

3. Wisdom, *Rom.* xi. 33.

4. Power.
5. Mercy.
4. Of God's providences, *Rom.* viii. 28.
5. Of godliness, *1 Tim.* iii. 16.
6. Of our salvation.
2. Our wills and affections, *Ps.* xvi. 11.
2. For our bodies, *Philip.* iii. 21.
 1. Robes to clothe us, *Rev.* vi. 11.
 2. Crowns to adorn our heads, *Jam.* i. 12. *2 Tim.* iv. 8.
 3. Thrones to sit on, *Luke* xxii. 30.
 4. Heavenly banquets to delight our taste, *Isa.* xxv. 6. *Rom.* xiv. 17. *Rev.* vii. 17.
 5. The most pleasing objects to satisfy our eyes, *1 Cor.* xiii. 12.
Patriarchs, prophets, apostles, saints, confessors, martyrs, Christ, God.
 6. Celestial melody to please our ears, *Rev.* iv. 8, 9, 10, 11.
3. They are everlasting, *Matt.* xxv. 46. *Rom.* vi. 23.
2 Cor. v. 1.

OBSERVATION IV.

In heaven there are *many mansions.*

1. What is the purport of this expression, *many mansions?*
Not distinct cells, but,
 1. That there is room enough in heaven to receive many.
 2. That many shall be saved.
 1. Of all ages.
 2. Of all languages, *Rev.* vii. 9.
 3. Of all estates and conditions, *Jam.* ii. 5.
But not irrespectively, *1 Cor.* i. 26, 27, 28.
2. Whether in these mansions will there be degrees of glory?
 1. Negatively.
All shall be alike.
 1. In respect of their freedom from evil, *Rev.* xxi. 4.
 2. In respect of God's love.
 3. In respect of duration.

4. In respect of their capacities, *i. e.* every one shall alike enjoy as much as he is capable of, *Ps. xvi. 11.*
2. Positively.
One will be more capable, and so enjoy more than another.
This appears,
 1. From Scripture, *1 Cor. xv. 41, 42. Matt. xix. 28.*
 2. There are degrees of torments in hell, *Luke xii. 47, 48. Matt. xi. 21, 22. Rom. ii. 9.*
 3. There are degrees of angelical glory, angels, archangels, *1 Thess. iv. 16. Jude 9. cherubims, seraphinus;* and we shall be *ἰσάγγελοι. Mark xii. 25.*
 4. There are degrees of graces and good works here, *Rom. ii. 6. 2 Cor. v. 10. Luke xix. 16, 17, 18.*

USES.

1. Are there *many mansions?* Then,
 1. Despair not of room for you there.
 2. Labour to have one of those many mansions.
2. Are there degrees of glory?
Then strive to be eminent in grace, that you may be eminent in glory, *Matt. xv. 28.*

OBSERVATION V.

Christ hath revealed whatsoever we need know concerning our future estate; as,

1. What heaven is.
2. Which is the way to it, *John xiv. 6.*

USE.

Then we need no traditions, *2 Tim. iii. 16.*

OBSERVATION VI.

Our Saviour is gone to heaven, *Acts i. 11.*

Why did He go thither?

1. Because He had finished His work here, *John xvii. 3, 4, 5.*
2. To shew that He had made complete satisfaction for sin.
3. To make intercession for us, *Heb. vii. 25; ix. 24.*
4. To prepare a place for us; which is the

OBSERVATION VII.

Christ is gone to heaven, to prepare a place for us.

For the opening of this, consider,

1. We have no right to heaven by nature, *Eph.* ii. 3.
2. Neither can we have right, but by Christ, *Acts* iv. 12.
3. This title Christ purchased for us by His death, *Matt.* xx. 28. *Ruth* iii. 9, 12; iv. 1.
4. Having purchased it for us here, He goes to heaven to take possession of it, and have it surrendered to Him, for our use, *Heb.* vi. 20.
5. Having taken possession of it in our names, He prepares it for us two ways ;
 1. By getting us actually admitted or entitled to it ; pleading, 1 *John* ii. 1,
 1. That our sins are pardoned, *Isa.* liii. 5, 6.
 2. Our persons justified, 2 *Cor.* v. 21.
 3. Our lusts subdued, *Rom.* vi. 14.
 2. By preparing us for it ; by,
 1. Enlightening our minds, *John* iii. 3.
 2. Rectifying our wills.
 3. Regulating our affections.
 1. Love. *Diligendo Deum plusquam seipsum et alios tanquam seipsum.*—*Anselm.*
 2. Joy, *Ps.* xvi. 11.

Whom doth He prepare those *mansions* for ?

For you, that is, for His disciples.

1. For such as repent, *Luke* xiii. 3.
2. Believe, *John* iii. 16.
3. Obey His commands, *Heb.* xii. 14.

USES.

1. Comfort to Christ's true disciples.
2. Examine whether you be so or no,
 1. By your love to Him, *Luke* xiv. 26.
 2. By denying ourselves, and taking up our cross and following Him, *Matt.* xvi. 24.
 3. By our sincere endeavours, at least, to live according to His commands.
3. Labour after these *mansions*, in the first place, *Matt.* vi. 33.

Consider, they are,

1. More real, *Prov.* xxviii. 5.

2. Necessary, *Luke* x. 42.
 3. Certain, *Matt.* xxiv. 35. *Isa.* lv. 3.
 4. Satisfying, *Ps.* xvi. 11; xvii. 15.
 5. Lasting, than the things below, *John* vi. 27.
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JOHN xiv. 15.

If ye love me, keep my commandments.

DOCTRINE I.

We ought to *love* Christ.

1. What is that *love* we should have of Christ?
 1. Of desire.
 2. Of complacency, *Ps.* cxvi. 7.
2. Upon what grounds ought we to *love* Him ?
 1. Negatively.
 1. Not merely upon hearsay or tradition, *John* iv. 20.
 2. Nor custom and education.
 2. Positively.
 1. From a sense of our own misery without Him, *Rom.* vii. 24, 25.
 2. Of His love to us in our misery, *Rom.* v. 6, 7, 8.
 3. Of the happiness we may enjoy by Him, *John* iii. 16. *Luke* vii. 47.
3. What degrees of *love* should we have to Christ ?
 1. We are not only to *love* Him above some, or most things,
 2. But above all things, *Philip.* iii. 8. *Matt.* xxii. 37.
 1. Above our sins.
 2. Pleasures, *2 Tim.* iii. 4.
 3. Profits.
 4. Honours.
 5. Life itself, *Luke* xiv. 26.

Now, to engage our *love* to Christ, consider,

1. The necessity of this grace.

1. It is commanded, *Deut.* vi. 5. *Ex.* xx. 3.
2. It is absolutely necessary as a means,
 1. For the exercise of all other graces, *Gal.* v. 6.
 2. To the performance of all duties, *Matt.* xxii. 37.
 3. To the well-being and comfort of a Christian, *1 Pet.* i. 8.
 4. To the very being of a Christian.
 5. To the keeping off the greatest curse, *1 Cor.* xvi. 22. *Jude* 15.
 6. For the entitling us to heaven, *1 Cor.* ii. 9.
 7. To the evidencing of that title to us.
2. The excellency of it.
 1. It hath the chiefest good for its object.
 2. All blessings to attend it, *Rom.* viii. 28.
 3. It is the highest accomplishment of the soul, *Rom.* xiii. 10.
 4. It is the work of angels.
 5. It is an everlasting grace, *1 Cor.* xiii. 13.
3. The reasons why we should *love* Him.
 1. From what He is in Himself, *Cant.* v. 9, 16.
 1. The centre of all perfections, *Gen.* xvii. 1.
 2. The fountain of all goodness, *Ps.* xxxvi. 9.
 3. The chiefest good, *Luke* xviii. 19.
 1. Universal.
 2. Infinite.
 3. Satisfying, *Ps.* xvii. 15.
 4. Necessary.
 5. Eternal good.
 2. How good and loving He hath been to us.
 1. He made us, *John* i. 1, 2, 3.
 2. Came Himself to visit us in our own natures, *John* i. 14.
 3. Underwent the severest torments for us, *Isa.* liii. 5, 6.
 4. Laid down His own life to redeem ours, *John* xv. 13. *Rom.* v. 5, 6, 7.
 5. Hath delivered us from the greatest miseries.
 1. Sin, *Acts* iii. 26. *Heb.* ix. 26.
 2. Satan.
 3. Hell.

6. Hath purchased the greatest blessings for us.
 1. Pardon, *Eph.* i. 7.
 2. Acceptance, *Gal.* ii. 16.
 3. The love of God, *Rom.* v. 1.
 4. The graces of the Spirit, *John* xvi. 7.
 5. Heaven.
7. He is gone before, to provide a place for us, *John* xiv. 2.
8. He desires nothing for all this, but only our love.

USE.

Examine whether you *love* Christ or no, *John* v. 42.
Matt. vii. 22.

1. By your frequent thoughts of Him, *Ps.* cxix. 97.
2. Longings after Him, *Ps.* lxxiii. 25.
3. Rejoicing in Him, *Philip.* iv. 4.
4. Fear to offend Him, *Gen.* xxxix. 9.
5. Care to please Him, 1 *John* iv. 20. *John* xv. 14.

DOCTRINE II.

This our love to Him must appear by our keeping His commands.

1. What commands?

1. Moral, *Matt.* v. 17.
 1. Toward God, *Matt.* xxii. 37, 38.
 2. Towards man.

2. Evangelical.

1. Repentance, *Mark* i. 15; consisting,
 1. In a real conviction, *John* xvi. 7.
 1. Of the heinous nature of sin, *Rom.* vii. 13.
 2. Of our own sins, *Ps.* li. 4, 5. *Rom.* vii. 18, 19, 20.
 2. Cordial humiliation, *Joel* ii. 13.
 1. For the multitude, *Ezra* ix. 6.
 2. The greatness of them, *John* iii. 19.
 3. Thorough conversion.
 1. From them, *Ezek.* xxxiii. 11.
 2. To God and holiness, *Zech.* i. 3.
2. Belief in the Gospel, *Mark* i. 15. *John* xiv. 1.

Especially, believe

 1. That there is no way to be saved but by Christ, *Acts* iv. 12.

2. That He is able to save us, *Heb.* vii. 25.
3. And so to rest on Him, and Him alone, for salvation.
2. How should we keep these commands?
 1. Obedientially, *Heb.* xi. 7, 8, 17.
 2. Sincerely, *John* iv. 24. *1 John* iii. 18.
 3. Universally, *Ps.* cxix. 6, 128. *Jam.* ii. 10, 11.
 4. Willingly, *Ps.* xl. 8; ex. 3.
 5. To a right end.
 1. God's glory, *1 Cor.* x. 31.
 2. The credit of the Gospel, *Philip.* i. 12.
 3. Our own salvation, *1 Cor.* ix. 27. *2 John* 8. *Philip.* iii. 14.
3. Why must our obedience to Christ's commands always attend our love to His person?
 1. Because there can be no love to Him without an endeavour to please Him, *1 Thess.* iv. 1.
 2. There is no way whereby we can express our love to Him, but by keeping His commands, *1 John* v. 3.

USE.

Then keep the commands; for which end, consider,

1. How much Christ hath done for you, *Rom.* xii. 1.
2. The end of His coming was to make us holy, *Acts* iii. 26.
3. Who it is you offend by sin? or whose laws they are? *Mal.* i. 6.
4. That not God, but you, have the benefit of your obedience, *Job* xxii. 2; xxxv. 7.
5. How often you are called upon to obey, *Tit.* ii. 12.
6. The misery of such as do not obey, *Rom.* vi. 16.
7. The torments provided for them, *2 Thess.* i. 8.
8. The promise made to the obedient, *1 Tim.* iv. 8.
9. Without obedience we have no true faith, *Jam.* ii. 26.
10. Nor true love to Christ; and, by consequence, are no true Christians, *John* xv. 14.

JOHN xv. 4.

Abide in me, and I in you.

HERE is,

1. An exhortation or command ; *abide in Me.*

What is it to abide in Christ ?

1. Christ is the true vine.

1. Small in outward appearance, *Isa.* liii. 3.

2. Spending itself for others.

3. Refreshing the hearts of people, *Ps.* civ. 15.

4. Trod in the wine-press of God's anger, *Isa.* lxiii. 2, 3.

5. The root and stock from whence all influence comes into the branches, *John* xv. 5.

2. The Father is the husbandman,

1. Who planted this vine, even appointed Christ for our Saviour, *Acts* ii. 23.

2. Engrafts the branches, *John* vi. 44. *Rom.* xi. 23.

3. Prunes and purges them, *Isa.* v. 1, 2. *John* xv. 2.

3. All professors are branches of this vine.

1. As having no subsistence in themselves, but only in the stock, Christ Jesus.

2. And therefore, it is as necessary for them to be united to Him, as it is for branches to be in the tree, *John* xv. 5.

4. All these branches are not of one sort, for some are in Him.

1. Only by external profession, and bear no fruit, *John* xv. 2.

2. Others by real union, bearing fruit, *ver.* 2, 5.

This union to Christ is,

1. Spiritual, *Eph.* v. 32.

2. Real, *John* vi. 55; xv. 1.

3. Immediate, *Acts* ix. 4. 1 *Cor.* xii. 12.

4. Necessary, *Philip.* iii. 8, 9.

5. Effectual, *John* xv. 2.

5. Believers should *abide in Christ*.

Reasons,

1. Because of the necessary dependence of our fruitfulness upon our abiding in Christ ; for we can bear no fruit without Him, *ver. 4.*

1. We can do nothing acceptable without Him, *Prov. xv. 8*; because,

2. We can do nothing in itself good, without Him, *John vi. 44. 2 Cor. iii. 5. Philip. ii. 13.*

For without Him,

1. Our understandings are dark, *Eph. v. 8. 1 Cor. ii. 14.*

2. Our wills perverse, *Rom. i. 24. Jer. xvii. 9.*

But in Him we may abound in fruit, *ver. 5*; because if we be in Him, His Spirit will diffuse itself into us.

1. Clearing our apprehensions, *Eph. v. 8.*

2. Reforming our judgments, *Isa. v. 20.*

3. Awakening our consciences, *Acts xxiv. 16.*

4. Cleansing our hearts, *Acts xv. 9.*

5. Rectifying our wills, *Ps. cxix. 36.*

6. Ordering our affections, *Col. iii. 2.*

1. Fear, *Prov. xxiii. 17.*

2. Love, *Matt. xxii. 37.*

3. Grief, *2 Cor. vii. 9.*

4. Joy, *Philip. iv. 4.*

5. Trust, *Prov. iii. 5, 26.*

7. Regulating our lives and actions, *Ps. l. 23.*

So as,

1. They be grounded on God's mercy, *Isa. i. 12.*

2. Directed to His glory, *1 Cor. x. 31.*

2. Reason.

If we abide not in Him we shall be cast out, *ver. 6*; for, without abiding in Christ,

1. Our sins cannot be pardoned, *Eph. i. 7.*

2. Nor our lusts subdued, *Matt. i. 21.*

3. Nor God's wrath appeased, *1 John ii. 1.*

3. Reason.

If we do abide in Him, our prayers shall be granted ; for,

1. He will give us His Spirit to direct us what we should pray for, *Rom.* viii. 26, 27. *John* xvi. 26.
2. In Him we are interested in the promises, 2 *Cor.* i. 20.
3. He will make intercession for us, *Heb.* vii. 25. *John* xv. 26, 27.

USES.

1. Examine whether you be in Christ. If you be in Him,
 1. You must needs believe, *Eph.* iii. 17.
 2. Love Him, *Luke* xiv. 26.
 3. Prize Him above all other things, *Philip.* iii. 8, 9.
 4. Be new creatures, 2 *Cor.* v. 17.
 5. Walk according to His laws, *Rom.* viii. 1. *John* xiv. 15. 1 *John* v. 3.
2. Exhortation ; *Abide in Christ.*
 1. The means thereunto ;
 1. Reading of His word, *John* xv. 7.
 2. Hearing it, *Rom.* x. 17.
 3. Praying to Him, *Jam.* i. 5. *Matt.* vii. 7.
 4. Receiving His sacraments.
 5. Meditation on Him, *Col.* iii. 1, 2. *Philip.* iii. 20.
 1. His Person, 1 *Tim.* ii. 5.
 2. Actions, *Acts* x. 38.
 3. Passion, *Isa.* liii. 5.
 4. Merit, *Acts* xx. 28.
 5. Intercession, *Heb.* vii. 25.
 2. The motives ; if you *abide in Him* ;
 1. Your sins shall be pardoned, *Isa.* liii. 6, 11.
 2. There shall be no condemnation to you, *Rom.* viii. 1.
 3. He will adorn your souls with all His graces, *Heb.* i. 9.
 4. Keep you from temptations, or strengthen you under them, *Luke* xxii. 31, 32.
 5. If you abide in Him now, you shall abide with Him for ever, *John* xvii. 24.
 6. If you abide in Him, He will abide in you. Which is,

II. The promise, or encouragement. Abide in me, and I will abide in you.

How will He abide in us?

1. Negatively.

1. Not personally, as if there were any confusion of beings.
2. Not bodily, *Col.* iii. 1.
3. Not formally, as if He was the form of our souls, *Col.* ii. 20.

2. Positively.

1. Invisibly, yet really, *John* vi. 55, 56.
2. Spiritually, *Gal.* ii. 20. *Eph.* iii. 17.
3. Mystically, *John* xiv. 20, 21. *Eph.* v. 32.
4. Sacramentally, 1 *Cor.* x. 16.
5. Operatively, *Col.* iii. 11. *Philip.* iv. 13. *John* xv. 5.
 2 *Cor.* xiii. 5; by His Spirit, 1 *John* iv. 13;
 which is,
 1. An illuminating, *Eph.* i. 17, 18, 19. *Ps.* cxix. 18.
 2. Cleansing,
 3. Sanctifying, *Ezek.* xxxvi. 27.
 4. Guiding, *Rom.* viii. 14.
 5. Sealing, Spirit, *Rom.* viii. 15, 16.

USE.

Strive to have Christ abiding in you; for if so, then all Good abides in you, and you shall abide with Him.

JOHN XV. 7.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

I. SOMETHING is here required or supposed.

II. Something promised.

I. What required or supposed ?

1. What is meant by our *abiding in Him*? This is called partaking of Him, *Heb.* iii. 14; and implies in it, our
 1. Being in Him, *Rom.* viii. 1. *2 Cor.* v. 17.
 1. By baptism, *Rom.* vi. 3. *Gal.* iii. 27, 28.
 2. By obedience to His laws, *Gal.* v. 24.
 3. By a true and sincere faith, *Philip.* iii. 8, 9.
 4. By being members of His mystical body, *Col.* i. 18. *Eph.* v. 30.
2. Continuing in Him as a branch in the vine, *John* xv. 1, 2, 3, 4, 5, 6.
Continuing in the profession of His doctrine, *John* viii. 31.
And hearty endeavours after perfection, *Col.* i. 28.
2. What is meant by *His words abiding in us*?
 1. What are we to understand by *His words?* *John* vii. 46.
That doctrine He came to deliver in His Father's name, *John* vii. 16; xii. 49; xvii. 8. *Mark* i. 22. *Luke* iv. 22.
 2. How do these *words abide in us*?

Namely, by our

 1. Knowing them, *John* x. 4, 5.
 2. Believing them, *John* viii. 45; xiii. 19; xvii. 8. *Matt.* xxiv. 35. *Rom.* x. 10. *Heb.* iv. 2.
 3. Remembering them, *John* xv. 20.
 4. Persevering in the observance of them, *Mark* xiii. 13. *Luke* viii. 15. *Rev.* ii. 26.
 3. What is the effect of their abiding in us?
 1. They purify us, *John* xv. 3; xvii. 17. *2 Cor.* v. 17.
 2. They bring forth fruit in us, *Matt.* xiii. 23. *John* xv. 5.

II. Here is something promised for the encouragement of those who thus abide in Christ, and have His word abiding in them; a great, a gracious promise, a promise full of joy and comfort, and which is well worth all the pains they can be at to partake of it; namely, that let them ask what they will, they shall be sure to obtain their request. For so it follows, *Ye shall ask what ye will, &c.* *Matt.* vii. 7; they shall be sure not to meet with a disappointment, for these two reasons :

1. Because they *will* only according to God's will, 1 *Sam.* iii. 18; herein following the example of their blessed Lord and Saviour, *Matt.* xxvi. 39, 42; submitting with those in *Acts* xxi. 14; and praying as our Lord directs, *Matt.* vi. 10.
2. Because they ask according to His will, and so are sure to be heard upon this account, 1 *John* v. 14, 15.
Particularly, they ask,
 1. Nothing but what is lawful, *Matt.* vii. 11; avoiding the folly above mentioned, *Ps. L.* 21, 22.
 2. And only to a good end, *Jam.* iv. 3.
3. They take a right method in *asking*; praying,
 1. In faith, *Matt.* xxi. 22. *Jam.* i. 5, 6, 7.
 2. With fervency and devotion, *Rom.* i. 9. 1 *Cor.* vi. 20.
 3. In humility, *Luke* xviii. 9, &c. *Ps.* cxxxviii. 6.
 4. From a clean and pure heart, *Isa.* i. 11, 16, 17, 18. 1 *Tim.* ii. 8.
 5. With constancy and perseverance, *Luke* xviii. 1; xi. 8, 9, 10. *Eph.* vi. 8.
 6. In the name, and through the merits and mediation, of our Lord Jesus Christ, *John* xiv. 13, 14.

USES.

1. Here is comfort to those that have Christ's words abiding in them, that they can want nothing, but what they may have upon asking it, *John* xv. 16; xvi. 23, 24.
2. What care, therefore, ought every one to take, that these words of Christ may abide in him?
 1. To be heartily desirous of them, 1 *Pet.* ii. 2.
 2. To prepare himself for the hearing and reading them, 1 *Pet.* ii. 1. *Jam.* i. 21.
 3. To attend to them seriously, *Luke* viii. 18.
 4. To believe and retain them in mind, *John* xii. 47, 48.
 5. To put them in practice, *Jam.* i. 22, 23, 24, 25. *John* xiii. 17.

JOHN xv. 26.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me.

DOCTRINE I.

The Spirit is of itself. Spiritum Dei, id est, ipsum Deum.—Tertull. adv. Marc. ii. 9.

Σὺ δὲ μάρτυς ὁτι εἰς ἐστὶ τοῦτο τὸ ἄγιον πνεῦμα, ἀδιαιρέτον, πολυδύναμον, πολλὰ μὲν ἐνεργοῦν, αὐτὸ δὲ μὴ μεριζόμενον.—Cyril. Hieros. Catech. iv. 12.

Ἐπαγγελμένος ἐαυτῷ τὸ φρεσκωδέστατον, αὐτοῦ τοῦ πνεύματος ἐκπεσῆν, εἰ μὴ σέδοι τὸ πνεῦμα μετὰ πατρὸς καὶ νιοῦ, ὡς ἴμοσίσιον καὶ ἴμετιμον.—Greg. Naz. Orat. [xliii. tom. i. p. 824, A.]

Nunc verò, cùm dixisset, Ausus es mentiri Spiritui Sancto, cum ille se putaret hominibus fuisse mentitum, ipsum Spiritum Sanctum Deum esse monstrarit, subjungens, Non hominibus mentitus es, sed Deo.—Aug. Quæst. in Exod. ii. 59 [tom. iii. P. 1. p. 439]. Mark xii. 36. Acts xxviii. 25. Rom. viii. 26; xv. 19. 1 Cor. xii. 4, &c. Eph. iv. 30.

DOCTRINE II.

He is a distinct Person from the Father and the Son, Matt. xxviii. 19. 2 Cor. xiii. 14. 1 John v. 7.

1. He proceedeth from the Father: so says the text, παρὰ τοῦ πατρὸς ἐκπορεύεται.

2. He is sent by the Son, ὃν ἐγὼ πέμψω.

DOCTRINE III.

He proceeds from the Father and the Son, Rom. viii. 9. Gal. iv. 6. Philip. i. 19. John xiv. 26.

Kai γὰρ ὁ ἀπόστολος λέγει, καὶ τοῦ πατρὸς, καὶ τοῦ νιοῦ εἶναι τὸ πνεῦμα, οὕτως λέγων. 'Τιμεῖς δὲ οὐκ ἐστε ἐν σαρκὶ, ἀλλ᾽ ἐν πνεύματι εἴπερ πνεῦμα θεοῦ σίνετε ἐν ὑμῖν. Εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὕτως οὐκ ἐστιν αὐτοῦ.'—Athanas. contra Maced. Dial. i. [tom. ii. p. 547, D.]

Cum Spiritus autem Sanctus et Patris et Filii sit Spiritus.

—*Aug. Ep.* [clxx. tom. ii. p. 609, B.]

1. The Father is the fountain of the Deity. Μίαν γενώσκομεν τὸν πατέρα αἰτίαν, καὶ ρίζαν, καὶ πηγὴν τῆς θεότητος.—*Concil. Florent.* [apud Harduin. tom. ix. p. 380, A.]
2. He communicates His whole essence to the Son, *John v. 26.*
3. The Father and the Son communicate the same to the Holy Spirit.

Firmissimè tene, et nullatenus dubites, eundem Spiritum Sanctum, qui Patris et Filii unus est Spiritus, de Patre et Filio procedere.—*Aug. de Fide ad Petrum,* c. xi. [tom. vi. App. p. 29, B.]

Et qui potest intelligere in eo quod ait Filius, Sicut habet Pater vitam in semetipso, [sic dedit Filio vitam habere in semetipso,] non sine vita existenti jam Filio vitam [Patrem] dedisse, sed ita eum sine tempore genuisse, ut vita quam Pater Filio gignendo dedit, coæterna sit vitæ Patris qui dedit; intelligat sicut habet Pater in semetipso, ut de illo procedat idem Spiritus Sanctus, et utrumque sine tempore; atque ita dictum Spiritum Sanctum de Patre procedere, ut intelligatur, quod etiam procedit de Filio, de Patre esse Filio.—*Idem. de Trin. xv. 26,* tom. viii. p. 1000, [*Editi, esse et Filio. Ex-punximus “et” auctoritate MSS.* Note in Bened. Ed.]

The Constantinopolitan bishops put *a Patre* into the Creed; the Western Churches *Filioque*, especially the Spanish and French. Leo III. put it out, and Nicolaus put it in again: and so arose the schism.

DOCTRINE IV.

This Person the Son promises to *send* after His ascension, *John xiv. 26; xvi. 7. Luke xxiv. 49.*

1. As a *Comforter*, as we render the word, *John xiv. 16, 26*, in the text, and in chap. *xvi. 7.*
2. To testify of Him, ἐκεῖνος μαρτυρήσει περὶ ἡμῶν.
3. To teach them all things, *John xiv. 26.*
4. To bring all things to their remembrance, *John xiv. 26.*
5. To guide them into all truth, *John xvi. 13.*
6. To convince the world of its infidelity, *John xvi. 8.*

DOCTRINE V.

This promise was punctually fulfilled by the Holy Spirit's coming, as had been foretold, *Acts* ii. 1, &c.

DOCTRINE VI.

This Spirit is to continue with us as long as the world shall last, *Matt.* xxviii. 20. *John* xiv. 16.

1. Illuminating our minds with spiritual truths, 1 *Cor.* ii. 12. *Eph.* i. 17, 18.
2. Sanctifying our natures, 1 *Cor.* vi. 11. *Tit.* iii. 5.
3. Exciting to and conducting us in the ways of holiness, *Rom.* viii. 14. *Gal.* v. 25.
4. Comforting and supporting us under difficulties and temptations, *Acts* ix. 31. *Rom.* xv. 13.
5. Assisting us in our devotions, and teaching us how to pray acceptably to God, *Rom.* viii. 15, 26, 27. *Gal.* iv. 6.
6. Marking us out as the children of God here, and heirs of eternal glory hereafter, *Rom.* viii. 16. *Eph.* i. 13; iv. 30.

USES.

1. See here the faithfulness of our Saviour's promise, *Heb.* x. 23. *Acts* ii. 1, &c.
2. Let us take care not to offend this blessed Spirit, thus given us to such excellent purposes, *Eph.* iv. 30.
3. Pray for the Spirit, *Luke* xi. 13.

Consider,

1. The necessity of having it; inasmuch as, without it,
 1. You can know nothing of God, 1 *Cor.* ii. 14.
 2. Nor believe in Christ, *John* vi. 44.
 3. Nor do any good works, *John* xv. 5, 6.
 4. Nor enjoy any true comfort here.
 5. Nor get to heaven hereafter, it being by this Holy Spirit we are to be sealed to the day of redemption, *Eph.* iv. 30.

The possibility of obtaining it, *Rom.* v. 5. 1 *John* iii. 24.

JOHN XVI. 9.

Of sin, because they believe not on me.

OUR blessed Saviour having promised His disciples that, upon His departure, He would send the Holy Ghost, the Third Person of the blessed Trinity, to be with them in His absence, ver. 8, He informs them, that *when He is come He will reprove the world, of sin, and of righteousness, and of judgment.*

He will reprove, or rather, as it is in the margin of your Bibles, ἐλέγει, He will convince, will argue them out of their former opinions, will confirm His doctrine with such undeniable proof, that they shall not be able to gainsay Him : ἐλέγχω σε, redarguo te.—*Suid.* [sub v.]

The world, that is, the men of it, 1 John ii. 2.

1. *Of sin,* as it is in the text, in not believing Him to be the Messiah, John xv. 22; nor hoping to be saved by Him, 1 John v. 13. Acts iv. 12.

2. *Of righteousness,* ver. 10; that is, that He was a just and righteous Person, and no impostor or deceiver, as His enemies endeavoured to represent Him, inasmuch as had He been what they would have had Him, He could not have ascended into heaven and taken His place there, as He was about shortly to do. *Of righteousness, because I go to my Father, and ye see me no more.*

3. *Of judgment,* because the prince of this world is judged; as much as to say, that Satan, the prince of this world, is now to be dispossessed of his dominion; and all that belong to his kingdom, preferring his service before that of his lawful Prince and Judge, shall be condemned too, ver. 11.

It is the first of these I have chosen to speak to, *Of sin, because they believe not on me.*

DOCTRINE.

It is a great sin not to believe in Christ, John iii. 18, 19; xiv. 1.

Hoc enim peccatum, quasi solum sit, præ cæteris posuit.—

Aug. [in Joh. Evang. Tract. xcv. tom. iii. P. 2, p. 731, A.]

- I. What it is to believe in general. Faith is the assent of the mind to any truth, upon the testimony of another.

Quid est enim fides, nisi credere quod non vides?—Aug.

in Joh. Evang. Tract. xl. [tom. iii. P. 2, p. 568, F.]

There is a fourfold assent we give to things:—

1. We assent to some things from the evidence of sense, *Matt. xxvii. 42. John x. 25; xx. 8, 24, 25, 27, 28.*
2. To others from the evidence of the things themselves, without any arguments to enforce our belief, *Acts xxvi. 26. 2 Tim. i. 5.*
3. To others from demonstrative arguments; and this is more properly termed science, or knowledge, than faith. Thus we are convinced that the whole is greater than a part, that the three angles of a triangle are equal to two right ones; what things are equal to a third are equal also to one another, &c.
4. From the credit and authority of the assertor, *John i. 7; v. 47; xiv. 29. Rom. x. 17.* This is properly called faith.

But because there are two sorts of testimonies, human and divine, there is a twofold faith:—

1. A human faith, whereby we assent to a thing upon the testimony of man, *Luke xxiv. 34. Ex. iv. 1. John iv. 41.*
2. A divine faith, such as is founded upon the testimony of God, *1 John v. 9, 10. John iii. 33.*

II. What is that faith we are bound to act on Christ?

1. Historical, *John xx. 31.*

1. What is this historical faith? It is a habit of the mind, whereby we assent to whatsoever is recorded in the Holy Scriptures concerning the birth, life, miracles, death, resurrection, ascension, &c. of Christ, *Luke i. 3, 4.*

2. What ground have we to believe those things to be true which were done so long ago? Because,

1. They were eyewitnesses that relate them, *Luke i. 2. 2 Pet. i. 16. 1 John i. 2, 3.*

2. Their writings declare them to be honest and faithful in all their dealings, and who therefore would not go about to deceive, 2 Cor. ii. 17. 2 Pet. i. 16.
3. Their own writings discover their fidelity and integrity in what they relate, inasmuch as they would not go about to conceal their own faults, Matt. xxvi. 70, 71, 72, 73, 74. Gal. ii. 11; nor their Lord's sufferings, 1 Cor. i. 13. Gal. vi. 14. These are φιλαλήθους διαδεσεώς σαφῆ καὶ ἐναργῆ τεκμήρια.—Euseb.
4. They confirmed what they wrote with their blood, Acts xxi. 13.
5. Insomuch that not only Christ's disciples, but others also of learning and parts, after inquisition, believed.

Quod si falsa, ut dicitis, historia illa rerum est, unde tam brevi tempore totus mundus ista religione completus est?—Arnob. adv. Gent. i. p. 33. [Lugd. Bat. 1651.]

6. The principal things are attested by other authors; as,

1. About Christ.

1. By Heathens : Tacitus, Suetonius, Celsus, Numenius, Hierocles, Porphyry, Lucian, and Plinius Secundus.
2. By Mahometans, that He was born of a Virgin.—Abul-Pharaj. Hist. Dynast. vii. p. 109. Hotting. Hist. Oriental. i. 3. 6.
3. By Jews : Talmud, Josephus.
2. About other things in the Gospel, as about St. John Baptist, Fla. Josephus and Jos. Ben-Gorion; about Simeon, Gans; about the star at our Saviour's birth, Pliny. *Et si verum fatemur, salutare id terris fuit.*—Nat. Hist. ii. 23. About the children slain by Herod, Josephus and Macrobius, Saturnal. ii. 4; of James, the brother of Jesus, Josephus; of Herod's death, Josephus; of the sun darkened, and the earthquakes in many places : Phlegon

[*Euseb. Chron. apud Hieron.* tom. viii. p. 649] saith, in the 202d Olympiad a great eclipse of the sun, &c.

7. Their enemies could not deny the truth of what they taught, *Acts* iv. 16; xxvi. 26, 27.
3. How does it appear a sin not to believe these things?
 1. God commands the belief of them, *Mark* i. 15.
 2. It is a frustrating His intentions in writing them, *John* xx. 31.
 3. It is a doing violence to reason, these being the words of truth and soberness, and so a reasonable foundation of faith, *Acts* xxvi. 25.
 4. He that does not believe, makes God a liar, *1 John* v. 10.
2. Dogmatical.

1. What are the principal doctrines we are to believe in the Gospel?
 1. That Jesus is the Christ, or Messiah, *Matt.* xvi. 16. *John* xx. 31.
 1. The time appointed for the appearance of the Messiah expired in Him, *Gen.* xl ix. 10. *Dan.* ix. 24, 25. *Mal.* iii. 1. *Hag.* ii. 6, 7, 8, 9.
 2. The other prophecies were fulfilled in Him, *Acts* iii. 24. *Rom.* iii. 21.

Amongst others, these following :

1. That He was to be born of a virgin, *Isa.* vii. 14. *Matt.* i. 22, 23.
2. And in the town of Bethlehem, *Mic.* v. 2. *Matt.* ii. 5, 6. *John* vii. 42.
3. Was to be of the seed of David, *Jer.* xxiii. 5. *Matt.* i. 1; ix. 27.
4. Was to have John the Baptist for His forerunner, *Mal.* iv. 5, 6. *Matt.* xi. 14. *Mark* ix. 11, 12, 13.
5. Was to be a prophet like unto Moses, and to whom the people were diligently to attend, *Deut.* xviii. 15. *Acts* iii. 22, 23.
6. Was to do many, and great, and highly bene-

ficial miracles, *Isa.* xxxv. 5, 6. *Matt.* xi. 4, 5.
John vii. 31.

7. Was to suffer for the sins of mankind,
Isa. liii. 3, 4, 5, 6, 7, 8. *Luke* xxiv. 20, 21.
8. His hands and His feet were to be pierced,
Ps. xxii. 16. *Matt.* xxvii. 35.

Clavos autem istos, [sive et funes] in manibus pedibusque fuisse satis notum Nonnus de Servatore :

Kai ποσὶ καὶ παλάμησι σιδῆραι κέντρα κομίζων.—Lips. de Cruce, ii. 9.

9. His side was to be opened, but His legs not broken, *Zech.* xii. 10. *Ps.* xxxiv. 20. *John* xix. 33, 34, 36, 37.
10. He was to be scourged, *Isa.* l. 6. *John* xix. 1.
11. Was to have vinegar given Him to drink,
Ps. lxix. 21. *John* xix. 28, 29.
12. Was to have His garments divided, and lots cast for His coat, *Ps.* xxii. 18. *John* xix. 23, 24.
13. Was to make His grave with the wicked, and with the rich in His death, *Isa.* liii. 9. *Matt.* xxvii. 38, 59, 60.
14. Was to rise again from the dead, *Ps.* xvi. 10; *Acts* ii. 31. 1 *Cor.* xv. 4, 5, 6.
15. Was to ascend into heaven, *Ps.* lxviii. 18. *Luke* xxiv. 51. *Acts* i. 9, 10.
16. Was to extend His kingdom over the earth, *Ps.* ii. 8. *Isa.* xlvi. 22. *Mal.* i. 11. *John* xii. 32. *Acts* ii. 47.
17. Was to make intercession for the transgressors, *Isa.* liii. 12. *Rom.* viii. 34.
18. Was to be the Saviour of mankind, *Isa.* xlix. 6; liii. 11. *Rom.* v. 19. 1 *John* ii. 2.
2. That in this Christ, the Jewish rites and ceremonies are abolished, *Acts* xv. 24.
3. That there is no way to be saved but by Him, *Acts* iv. 12.
4. That whosoever believes in Him shall be saved, *John* iii. 16.

5. That this Christ is God and man, *Matt.* i. 23.
1 Tim. ii. 5. *Acts* xx. 28.
 6. That He will judge the world, *Acts* xvii. 31.
2 Tim. iv. 1.
 7. That after judgment there will be a heaven and hell, *2 Tim.* i. 10. *Matt.* xxv. 46.
 2. How does it appear to be a sin not to believe all this?
 1. God commands to believe it, *1 John* iii. 23.
 2. He that denies it, is a liar, *1 John* ii. 22.
 3. God has confirmed this doctrine by many miracles, *John* xv. 22.
 4. These doctrines are agreeable to reason.
 "Ογκα δὲ εἰ μὴ τὰ τῆς πίστεως ὑμῶν ταῖς κοινᾶις ἐννοίαις ἀεχθῆν συναγογέουντα.—*Orig.*
 5. Damnation is threatened to such as believe not, *Mark* xvi. 16.
 3. How may we know who do truly believe? *Rom.* x. 10.
 1. He that believeth, cannot but admire such glorious mysteries, *1 Tim.* iii. 16.
 2. Cannot but fear such dreadful threatenings, *Luke* vi. 25. *Rev.* vi. 15, 16; xxi. 8.
 3. Cannot but lay hold of such gracious promises, *Matt.* xi. 28, 29. *Acts* xvi. 31.
 4. Cannot but obey such holy commands, as are revealed in the Gospel, *Matt.* xi. 28, 29, 30. *John* vii. 37, 38, 39.
 3. Saving faith, *Mark* xvi. 16.
 1. What it is.
 1. It is a gracious habit. It is not a single act, but a fixed and steady persuasion.
 And it is a gracious habit, as wrought in us by the Spirit of God; without whose assistance we can do nothing as we ought, *Rom.* viii. 26.
 - It is a gracious habit likewise, as it tends to fill the mind with grace and goodness, taking it off from sin, and fixing it upon Christ, and the necessity of submitting to Him, and obeying His commandments, *John* xii. 49, 50; xv. 3. *Gal.* v. 24. *Jam.* ii. 17.
- Fides Jesu Christi, qua nos fideles facit. Hæc est*

justitia Dei, quam non solum docet per legis præceptum, verum etiam dat per Spiritus donum.—Aug. de Spir. et Lit. c. xxxii. [tom. x. P. 1. p. 118, A.]

2. The subject of it is the heart, *Rom. x. 10. Eph. iii. 17.*

Credere est cum assensione cogitare.—Tho. Aquin. Summa ii. 2. [Qu. 2, art i.]

1. The understanding, *John xvii. 3.*
2. The will, *Philip. iii. 8, 9.*
3. The efficient cause.
 1. Principal, the Spirit, *Gal. v. 22.*
 2. Instrumental, the Word, *Rom. x. 17.*
 3. Moving, *causa, προηγουμένη.*
 1. A sense of our own miserable condition, without Christ, *Eph. ii. 1.*
 2. A hope of pardon and salvation through Him, *1 John ii. 11, 13.*
4. The act of faith is a reliance, *Heb. x. 19, 20, 21, 22, 23,* and is called in Scripture,
 1. Coming to Christ, *John vi. 35.*
 2. Receiving of Him, *John i. 12.*
 3. Eating of Him, *John vi. 53, 54.*
 4. Having the Son, *1 John, v. 12.*
5. The object, Christ, *Rom. iii. 22. Col. i. 27.*

Fides Christi est credere in eum, qui justificat pœnitentem: credere in mediatorem, sine quo [interposito] non reconciliamur Deo: credere in salvatorem, qui venit quod perierat quererere et salvare: credere in eum qui dixit, Sine me nihil potestis facere.—Aug. [in Joh. Evang. Tract. liii. tom. iii. P. 2, p. 647, F.]

Christ crucified, *Rom. v. 8. 1 Cor. ii. 2. Heb. ii. 9.*
Elegit et genus mortis, hoc est, ut in cruce penderet, et ipsam crucem in cordibus fidelium figeret, ut dicat Christianus, Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi.—Aug. in Joh. Evang. Tract. xlivi. [tom. iii. P. 2, p. 585, F.]

6. The immediate end.

1. Salvation, *John iii. 17. Eph. ii. 8.*

1. From the guilt of sin, *Matt.* i. 21.
2. Dominion of it, *1 John* iii. 5, 8.
3. Wrath of God, *2 Cor.* v. 19.
2. Eternal happiness, *Heb.* x. 38. *1 John* iv. 9.
2. How does it appear to be a sin not to believe thus on Christ ?
 1. God commands to believe in Christ, *1 John* iii. 23. *John* vi. 29.
 2. Disbelief in Him is an undervaluing of Him, and the salvation so graciously offered by Him, *John* v. 40. *Heb.* x. 29.
 3. It contradicts the great design of the Gospel, which is to bring us to salvation by Christ, *Rom.* xi. 20.
 4. It is a great aggravation of our other sins, *John* xv. 22. Πρόφασιν οὐκ ἔχουσι, they have no plea left, will have no excuse to make for themselves at the last day.
 3. Signs of a true faith ; it quickens the sinner, *Eph.* ii. 1.
 1. Purifying the heart, *Acts* xv. 9.
 2. Working by love, *Gal.* v. 6.
 3. Overcoming the world, *1 John* v. 4.
 4. Crucifying the flesh, with the affections and lusts, *Gal.* v. 24.
 5. Makes us fruitful in all good works, *Col.* i. 10.

MOTIVES.

1. Without faith it is impossible to please God, *Heb.* xi. 6.
2. Or to be happy with Him, *Heb.* iv. 6.
Si quis hic non ambulaverit per fidem, non perveniet ad speciem.—*August. de Fide ad Petrum.* [tom. vi. App. p. 19, A.]
3. He that believes not shall be damned, *Mark* xvi. 16. *Rev.* xxi. 8.
4. He is condemned already, *John* iii. 18.
5. Believe in the Lord Jesus, and thou shalt be saved, *Acts* xvi. 31.

MEANS.

1. Labour to be sensible of thy want of a Saviour, *Rom.* vii. 24, 25.

2. Wait upon the ordinances, *Rom. x. 17.*

'Ο τοίνυν τὸ ῥῆμα κωλύων, τὴν ἀκοήν ἐμφεύγαττει, τὴν πίστιν ἐκέλλει. — Athanas. [Confut. ii. tom. ii. p. 562, F.]
The treatise is spurious, *Ben. Ed.*]

3. Be much in prayer, *Mark ix. 24. 1 Thess. v. 17.*

[*Audiamus Dominum dicentem, Rogavi pro te, Petro, ne deficiat fides tua:*] ne sic existimemus fidem nostram esse in libero arbitrio, ut divino non egeat adjutorio.
— Aug. in *Joh. Evang.* [Tract. liii. tom. iii. P. 2, p. 647, B.]

4. Receive the sacrament, *1 Cor. xi. 26.*

JOHN xvi. 23.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you.

DOCTRINE I.

Whatsoever we have need of, we are to pray for, *Philip. iv. 6.*

1. Man is an indigent creature, *1 Cor. iv. 7.*
 1. In his soul, *Ps. xlvi. 5.*
 2. In his body, *Job i. 21.*
2. Our wants can be supplied only by God, *Ps. xxiv. 1; L. 10, 11, 12.*
3. He has promised to supply them, *Ps. xxxiv. 9, 10. 1 John v. 14, 15.*
4. But upon this condition, that we pray for it, *Isa. xlv. 11. Ezek. xxxvi. 37.*
5. Hence, all we want we are to pray for, *Ps. L. 15. John xvi. 24.*

USES.

1. To consider our wants, *Rev. iii. 17.*
2. To pray for their supply, *Jam. iv. 2; v. 13. Rom. x. 12.*

DOCTRINE II.

Our prayers are to be directed to God, *Matt.* iv. 10.

This appears,

1. From Scripture, *Matt.* vi. 9. *Rom.* x. 14.
2. From reason; inasmuch as,
 1. None else can hear us, *Ps.* lxxv. 2.
 2. None else can answer us, *Jam.* i. 17.
3. From the Fathers.

Προσευχὴ ἐστιν αἴτησις ἀγαθοῦ πρεξὶ τῶν ἐνσεῖῶν εἰς θεὸν γινομένη.

—*Basil. Homil. ad Mart. Jul.* [tom. ii. p. 35, D.]

Μόνῳ προσευκτέον τῷ ἐπὶ πᾶσι θεῷ.—*Orig. contra Cels.* viii. [26, tom. i. p. 761, D.]

Coimus in cætum et congregationem, ut ad Deum quasi manu facta precationibus ambiamus orantes.—*Tertul. Apol.* c. xxxix.

Sacerdos ante orationem præfatione præmissa parat fratrum mentes dicendo, Sursum corda; ut dum respondeat plebs, Habemus ad Dominum, admoneatur nihil aliud se quàm Dominum cogitare debere.—*Cypr. de Orat. Dom.* [p. 213.]

Oratio est mentis devotio, id est, conversio in Deum per piūm et humilem affectum.—*Aug. de Spiritu et Anima, c. L.* [tom. vi. App. p. 55, D.]

Προσευχὴ ἐστιν ἀνάζασις νοῦ πρὸς θεὸν.—*Damasc. [de Orthod. Fid.]* iii. 24.]

USE.

Therefore not to pray to saints or angels, *1 Tim.* ii. 5.

Col. ii. 18.

DOCTRINE III.

Our prayers must be made in the name of Christ.

1. God and man naturally are at variance, *Rom.* viii. 7.
2. Christ is the only Mediator betwixt them, *1 Tim.* ii. 5.
3. It is only by His mediation that our persons and prayers are accepted, *Eph.* i. 6. *John* xv. 16.
4. Therefore we are to depend only upon His merit for our acceptance, *John* vi. 37, 38, 39; xv. 5.
5. This our dependence upon Him alone is our praying in His name, *Matt.* xxi. 22.

USES.

1. See one great reason that our prayers are not answered, *John* xvi. 24.
2. Hence note how we may have them answered, even by faith, *Mark* xi. 24.

DOCTRINE IV.

Whatsoever we ask in the name of Christ we shall certainly receive, *John* xiv. 13; xv. 7.

1. Because Christ has satisfied for our sins, that made us not accepted, *Isa.* lix. 2. *Rom.* v. 11.

2. Because He intercedes for us, *Heb.* vii. 25.

Obj. But we oft do not receive what we ask, *Hab.* i. 2. *Mic.* iii. 4.

1. Perhaps thou art no true believer, *Jam.* i. 6.

2. Or dost not pray in Christ's name, *John* xvi. 26, 27.

*In ejus nomine petit, quem cogitat cum petit.—Aug.
[in Joh. Ewang. Tract. cii. tom. iii. P. 2, p. 753, D.]*

3. Or not to a right end, *Jam.* iv. 3.

4. Or what thou askest may do thee hurt, *Prov.* xxx. 8, 9.

5. Or God may give thee something better in lieu of it, *Gen.* xvii. 18, 19, 20, 21. 2 *Sam.* xii. 8.

6. Or, possibly, God has granted this petition, but defers the giving it to a more convenient time, 2 *Cor.* vi. 2; xii. 8. *Gen.* xv. 16.

*Quædam enim non negantur, sed ut congruo dentur
tempore differuntur.—Aug. [ibid.]*

1. We may not be sensible enough of our want of it, *Matt.* xxiii. 37.

2. He may do it to exercise our faith, in believing what we see not, *John* xx. 29.

Nam si vides, non est fides.—Aug.

3. Or our patience, *Heb.* vi. 12.

4. To teach us to submit to His wisdom and contrivance in timing all things, *Job* ix. 4. *Acts* i. 7.

5. To make us prize it the more when we have it, *Prov.* xiii. 12.

USE.

Pray in the name of Christ,

1. For pardon, *Ps.* xxxix. 1; li. 2.

2. For acceptance, *Ps. xix. 14.*
3. For mortification, *Ps. cxix. 133.*
4. For guidance in the ways of holiness, *Ps. cxxxix. 24.*
5. For a clear understanding of the divine mysteries, *Ps. cxix. 18, 27. Jam. i. 5.*
6. For strength of grace, *Ps. cxix. 28. Luke xvii. 5.*
7. For a sanctified use of all your enjoyments, *John xvii. 17. Rom. viii. 28.*
8. For what temporal things you want, only so far as God sees them for His glory and your own good, *Luke xxii. 42.*

DIRECTIONS.

1. Set yourselves as in God's presence, *Ps. xvi. 8; liv. 3.*
2. Carry yourselves reverently, *Job xlvi. 5, 6.*
3. Keep your minds intent upon the things you are praying for, *Ezek. xxxiii. 31.*
4. Fix the eye of your faith constantly upon the merits and mediation of Christ, *Acts xv. 11. Eph. iv. 32. 1 Thess. v. 9.*
5. After prayer expect an answer upon His account, *Ps. v. 3.*

JOHN xvii. 4.

I have glorified Thee on the earth: I have finished the work which Thou gavest me to do.

In this chapter is Christ's petition, ver. 1, "Glorify thy Son," namely, by supporting and raising Him up according to the promises made to Him, *Ps. xvi. 10. Isa. xlix. 8; L. 8, 9. Acts ii. 27.*

1. Because "the hour is come," ver. 1.
2. "That thy Son may glorify Thee," ver. 1.

3. That He may perform His trust, *ver. 2, 3.*
4. Because He had been faithful in discharging His trust and glorifying God, and finishing His work, *ver. 4.*
From which words observe,

I. OBSERVATION.

It was Christ's end, in executing His mediatory office, to *glorify* God.

1. What is it to *glorify* God? *Ps. lxxxvi. 11. Rev. iv. 11.*
 1. Not to add glory to Him, *Ps. viii. 1; vi. 2.*
 2. But to declare the glory that is in Him, *Matt. v. 16; xv. 31. John xii. 28; xvi. 14.* And accordingly, to *glorify*, in the vulgar [Vulgate] translation of the Bible, is *clarificare*, *John xvii. 5;* as also *Cyprian. de Orat. Dom. p. 207. Clarificate et portate Deum in corpore restro*, [1 *Cor. vi. 20*, where the Vulg. has *glorificate*;] and, *Ille me clarificabit, [John xvi. 14.]*—See *Aug. in Joh. Evang. Tract. c. [tom. iii. P. 2, p. 748, E.]*
2. This was Christ's end, *John vii. 18.*
 1. Not His own glory, *John viii. 50. Heb. xii. 2.*
 2. Nor ultimately man's happiness, *Philip. i. 11; ii. 11.*
For,
 1. God does all things for His own glory, *Ps. xlvi. 10. Prov. xvi. 4.*
 2. All creatures are bound to glorify Him, *Ler. x. 3. 1 Cor. x. 31. 1 Pet. iv. 11.*
 3. His glory is the best end, *Rom. xi. 36.*
3. How did Christ *glorify* His Father? *John xiv. 13.*
 1. By declaring His holiness, *John xvii. 11.*
 2. By shewing forth His praise, *Matt. xi. 25.*
 3. By the works He did in His name, *John x. 25; xi. 40.*
 4. By the occasion He gave others to bless and praise God, *Luke xvii. 18; xviii. 43. Philip. i. 11.*
 5. By teaching His disciples to ascribe all glory to Him, *Matt. vi. 13.*
 6. By the holiness of His life, *Matt. v. 16.*
 7. By the manner of His death, *John xxi. 19. Philip. ii. 8, 11.*

8. By the conquest thereby obtained over the devil, God's greatest enemy, *Heb.* ii. 14.
9. By His glorious resurrection from the dead, and visible ascension into heaven, *Rom.* i. 4. *Luke xxiv.* 51, 52, 53.

USES.

1. Comfort to believers, that their salvation is for God's glory, *1 Tim.* ii. 4.
2. Exhortation to follow Christ in glorifying God, *1 Cor.* x. 31.
 1. In your thoughts, *Prov.* xii. 5. *Isa.* lv. 7.
 2. In your affections, *Gal.* v. 24. *Col.* iii. 2, 3.
 3. In your words, *Jam.* iii. 6, 9.
 4. In your actions, *1 Pet.* ii. 12.

II. OBSERVATION.

Christ finished the work which His Father sent Him to do, *John* iv. 34.

1. What was the work Christ had to do?
 1. God made angels and men capable of the knowledge and enjoyment of Himself, *Matt.* iv. 11. *Gen.* i. 26.
 2. Some angels, *Jude* 6. and all men fell from this happy estate, *Rom.* iii. 10. *1 Cor.* xv. 22.
 3. The fallen angels were left in a miserable condition to suffer for their disobedience, *Heb.* ii. 16. *2 Pet.* ii. 4. *Jude* 6.
 4. But the Son of God undertook the recovery of fallen man, *1 Tim.* ii. 6.
 5. To which end the Father also condescended to accept of Him as our ransom, *John* iii. 16. *2 Cor.* v. 19, 21.
 6. The Son, to capacitate Himself for this great work, assumed our nature, and became man, *John* i. 14. *1 Tim.* i. 15.
 7. Being thus made man, the Father exacted of Him, *Isa.* lxi. 1, 2, 3. *1 Tim.* ii. 6,
 1. An entire obedience to His laws, *Heb.* vii. 26.
 2. To undergo sufferings for sin, *Isa.* liii. 6. *2 Cor.* v. 21. *Heb.* ii. 9.
 8. By complying with such terms, He effected our

redemption, *Heb.* iv. 15. *Rom.* i. 16. 1 *Cor.* i. 30, 31.

2. How did Christ *finish* this work?

1. As to all sorts and kinds, He did and suffered, *Philip.* ii. 8.
 2. As to all parts, every thing required: it was the Emanuel, *Matt.* i. 23. Τὸ ἄγιον, *Luke* i. 35. Θεάνθεωπός, in the language of the Fathers.
 3. As to all degrees, His obedience was perfect, 1 *Pet.* ii. 22; and His sufferings infinitely meritorious, 1 *John* ii. 2. *Acts* xx. 28.
 4. As to all the times of obedience, He continued in all things, *Gal.* iii. 10.
3. What benefits accrue to us hereby?
1. We are redeemed from all evil, *Isa.* xxxiii. 22. 1 *Pet.* iii. 13.
 1. From the wrath of God, *Rom.* v. 9.
 2. From the power of Satan, *John* xvi. 11. 1 *John* iii. 8.
 3. From the prevalency of sin, *Acts* iii. 26.
 4. From the curse of the law, *Gal.* iii. 13.
 5. From eternal torments, *Rom.* viii. 1. 1 *Thess.* i. 10.
2. We are instated in all good, *Rom.* viii. 32. 1 *Cor.* iii. 22.
 1. In the love of God, *Rom.* v. 1.
 2. In a justified estate, *Rom.* iii. 24.
 3. In the power of holiness, 1 *Pet.* i. 18.
 4. In a title to eternal happiness, *John* xiv. 2.

USES.

1. Information.
 1. Christ is a complete Saviour, *Heb.* vii. 25.
 2. Justification is to be had only by Him, *Gal.* ii. 17.
2. Consolation, *Philip.* ii. 1. 2 *Thess.* ii. 16.
3. Exhortation. Finish your works, *Rom.* xii. 12. 1 *Pet.* ii. 9.

III. OBSERVATION.

1. We, in imitation of Christ, ought to finish the work which God hath given us to do, 1 *Pet.* ii. 21. 1 *Cor.* xi. 1.

That is, to glorify God,

1. By acknowledging our dependence upon Him, and honouring Him accordingly, *Ps. lxxxvi. 9.*
 2. By discovering His glory and perfections to one another, *Ps. ix. 11.*
 3. By blessing and praising Him, *Ps. lxxxvi. 12. Luke v. 25. 2 Cor. ix. 13.*
 4. By confession of sins, *1 John i. 9. Jer. xiii. 16.*
 5. By a dedication of the whole man to Him, *1 Cor. vi. 20.*
 6. By being fruitful in holiness, *John xv. 8.*
2. Why should we finish this work? This was the end,
1. Of our coming into the world, *Ps. cxlix. 2. Prov. xvi. 4. Rev. iv. 11.*
 2. Of our being endowed with rational souls capable of this work, *Job xxxv. 10, 11. Acts xvii. 26, 27.*
 3. Of our preservation, and all the blessings we receive from Him, *Acts xvii. 28. Heb. i. 3. Ps. cvii. 8.*
 4. Of all the other works He enables us to do, *Matt. v. 16. 1 Cor. x. 31.*
 5. Of the gracious manifestations of His will to us, *1 Pet. ii. 9.*
 6. And of the glorious hope set before us, *Col. i. 27, 28. Heb. vii. 19.*
3. How may we finish this work?
- To do this, we must celebrate,
1. His omniscience and omnipresence, *1 Sam. ii. 3. Jer. xxiii. 24.*
 1. By acknowledging it, *Job ix. 11. Ps. cxxxix. 7, &c. 1 Kings xviii. 27.*
 2. By behaving ourselves as always in His sight, *Ps. xvi. 8.*
 3. By being sincere in all our ways, *Job xi. 11. 2 Cor. i. 12.*
 2. His omnipotence, *Job xxxvi. 5. Matt. xix. 26.*
 1. By praying to Him, *Isa. lv. 6. Eph. vi. 18.*
 1. For the prevention or removal of evils, *2 Cor. xii. 8. Matt. viii. 2. Jam. v. 13. Ps. L. 15.*
 2. For conferring any good, *Ps. xci. 15, 16. Philip. iv. 6.*
 2. By depending upon Him, *Rom. iv. 20, 21.*

3. By fearing Him, *John* iv. 24. *Isa.* viii. 13. *Jer.* v. 22.
4. And humbling ourselves before Him, *Isa.* ii. 10, 11, 12.
3. His wisdom, by admiring it, *Rom.* xi. 33.
4. His sovereignty, by submitting to it, *1 Sam.* iii. 18. *Luke* xxii. 42.
5. His goodness, *Isa.* lxiii. 7. *Matt.* xix. 17.
 1. By loving Him, *Deut.* vi. 5. *Ps.* xxxi. 23; cxvi. 1, 2.
 2. By longing for Him, *Ps.* xlvi. 1, 2; lxxiii. 25.
 3. By rejoicing in Him in all conditions, *Hab.* iii. 17, 18. *Philip.* iv. 4.
6. His veracity, by believing Him, *Deut.* xxxii. 4. *Ps.* xxxi. 5. *1 John* v. 10.
7. His mercy, *Ps.* cxlv. 9. *2 Cor.* i. 3.
 1. By hoping in Him, *Ps.* xxvii. 1; cxviii. 6, 7, 8, 9, 10.
 2. By a fear of coming short of it, *Ps.* cxxx. 4.
 3. By praising Him, *Ps.* ciii. 2, 3, 4, 5.
 4. By imitating Him, *Luke* vi. 36.
8. His justice, *Ps.* xi. 7; lxxxix. 14. *Zeph.* iii. 5.
 1. By repenting of the sins we have committed, *Job* xlvi. 5, 6. *Ezek.* xviii. 30. *Acts* iii. 19.
 2. By not daring to offend Him for the future, *Mal.* i. 6. *Rev.* xv. 8.
9. His faithfulness, *Deut.* vii. 9. *2 Thess.* iii. 3.
 1. By a dread of His threatenings, *Amos* iii. 6.
 2. By believing His promises, *Rom.* iv. 20. *Heb.* x. 23.
10. His spirituality, *John* iv. 24.
 1. By not framing any picture of Him, *Deut.* iv. 15.
 2. By serving Him in spirit, *John* iv. 24.
11. His fulness and all-sufficiency, *Ps.* xvi. 11; xvii. 15.
 1. By choosing Him for our portion, *Ps.* xlvi. 5; lxxiii. 26. *Lam.* iii. 24.
 2. By labouring after the enjoyment of Him above all things, *Matt.* vi. 33.
12. His eternity, *Deut.* xxxii. 40. *Ps.* xc. 2. *Isa.* lvii. 15.
 1. By believing He ever was, and ever will be, *Isa.* xliv. 6. *Rev.* i. 8.

2. By magnifying Him upon this account, 1 *Tim.* i. 17; vi. 16. *Rev.* iv. 9, 10.
3. By admiring Him above all created beings, *Ps.* cxviii. 28, 29. *Deut.* xxxiii. 26, 27. 1 *Sam.* ii. 2. *Rom.* i. 25.
4. By taking more care of our eternal than of our temporal estate, *Matt.* vi. 19, 20. 2 *Cor.* iv. 18.

USES.

1. Reproof,
 1. To the atheist, *Ps.* xiv. 1.
 2. To idolaters, *Matt.* iv. 10. 2 *Cor.* x. 7.
 3. To the covetous, *Col.* iii. 5. *Eph.* v. 5.
 4. To the ambitious, *Luke* xxii. 26, 27. *John* xii. 43.
 5. To the voluptuous, *Philip.* iii. 19.
 6. To the presumptuous, *Luke* xiii. 3, 5.
 7. To the desperate, *Ex.* xxxiv. 6.
 8. To the hypocrite, *Job* xxii. 13, 14; xxxiv. 13.
 9. To unbelievers, 1 *John* v. 10.
 10. To the swearer, *Ex.* xx. 7. *Matt.* v. 33, 34. *Jam.* v. 12.
 11. To the unjust dealers, 1 *Cor.* vi. 9, 10.
 12. In a word, to all sorts of sinners, *Rom.* ii. 7, 8. 2 *Thess.* i. 7, 8, 9, 10.
2. Exhortation to glorify God; because,
 1. He made you, *Ps.* xcvi. 7; c. 3.
 2. What you have, He gave you, 1 *Cor.* iv. 7. *Acts* xvii. 25.
 3. He gave it for His glory, 2 *Sam.* xii. 8, 9. 1 *Tim.* vi. 17, 18, 19.
 4. The Angels glorified Him, *Rev.* vii. 11, 12.
 5. He glorifies Himself, *John* xii. 28.
 6. He is highly offended at those that will not give Him glory, *Mal.* ii. 2. *Acts* xii. 23.
 7. Glorify Him, and He will glorify you, 1 *Sam.* ii. 30.
 8. Glorify Him in time, and glorify Him for ever, *Rev.* xxii. 5.

JOHN XX. 26.

After eight days again His disciples were within.

JESUS CHRIST rose the first day of the week, *Mark* xvi. 1, 2. *John* xx. 1.

That day He appeared to Mary Magdalen, *Mark* xvi. 9. *John* xx. 11, 12; to Cleophas and another, *Luke* xxiv. 13; to all the disciples but Thomas, *John* xx. 19.

Then He appeared not again till the eighth day after, which was also the first day of the week, *John* xx. 26; neither do we read of the Apostles meeting together again, till that day.

The day is thus mentioned and specified for some especial end, which could be no other but to shew the translation of the Sabbath from the seventh to the first day, by Christ's own appointment, in commemoration of His resurrection.

Hence, therefore,

1. It appears, that Christ preferred the first before the seventh day, and translated the Sabbath from the seventh to the first.
2. This appears also from the disciples of Christ having their public and solemn meetings only upon the first day, as *Acts* xx. 7. 1 *Cor.* xvi. 2.
3. It is called Ἡμέρα Κυριακὴ, *Rev.* i. 10; as Δεῖπνον Κυριακὸν, 1 *Cor.* xi. 20. John supposing, thereby, the day to be well known at the time of his writing.

Μετὰ τὸ σαββατίου ἐσταθέτω πᾶς φιλόχριστος τὴν Κυριακήν.—

Ignat. [Ep. ad Magn. § 9, tom. ii. p. 59. Ed. Cotel.]

Quæ nullam solemnitatem Christianorum sibi vindicat, non Dominicum Diem, non Pentecosten.—*Tertull.* [de Idol. c. 14.]

Sometimes it is called Sunday, Τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἡ ἀγροῦς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται.—*Justin.* M. [Apol. i. c. 67.]

Æque [si] diem Solis lætitiæ indulgemus, [aliâ longe ratione quam religione Solis.]—Tertull. [Apol. c. 16.]

So then the Jewish Sabbath was buried with Christ, and the Christian rose with Him. As soon as Christ was risen, *Ut . . . Dies Dominicus id est Octavus, qui et primus, inciperet celebrari.—Aug. [Ep. lv. ad Jan. tom. ii. p. 137, B.]*

Μετέθηκε δὲ ὁ Κύριος τὴν τοῦ Σαββάτου ἡμέραν εἰς Κυριακήν.—Athanas. [Hom. de Sem. § 1, tom. ii. p. 60, A.]

I. Why was the day thus changed?

1. The Jewish Sabbath, as kept on the seventh day, was but a ceremony peculiar to the Jews; a sign that God was their God, and they His people, *Ex. xxxi. 13, 14, 17. Ezek. xx. 12, 20.*

But now they are ceased to be God's peculiar, and therefore the sign must needs cease.

2. The Jewish Sabbath was kept in commemoration, not only of the creation, but likewise of their redemption from Egypt, *Ex. xx. 8. Deut. v. 13, 14, 15.* In Exodus the creation, in Deuteronomy their redemption, is made the cause of their keeping this day.

The *quotum*, for the creation; the designation of this day, for their redemption or deliverance out of Egypt: but this redemption was but a type of Christ's, and therefore must needs give place to it, when fulfilled.

Hence the Apostle reckons the Sabbaths among the shadows of those things to come, *Col. ii. 16, 17.*

3. The Jewish Sabbath began but in Moses; for we read not of their keeping it till it rained manna, after their coming out of Egypt; the second month, the 15th day, they came to the wilderness of Sin, *Ex. xvi. 1;* next day it rained manna, and so for six days, *ver. 4, 12, 13;* the seventh was their Sabbath, *ver. 22, 23;* so that the 22d day was the first Sabbath they kept: for the seventh day before that, being the 15th of the same month, they travelled, *ver. 1.* And if we compute from this 22d day, then the time when Pharaoh was destroyed was their Sabbath-day, that is, the seventh of the week.

But upon our Sabbath-day, our spiritual Pharaoh

was destroyed ; for Jesus Christ then rose from the dead.

Moreover, all the Mosaical law ended in Christ, and therefore this ; and the Jews still adhering to it, were destroyed upon their Sabbath-day ; for on that day their city and temple were taken, and so their whole polity ceased together.

II. Whether we are bound to observe the Lord's-day, as the Jews their Sabbath ?

1. Though the appointment of one day in seven, for the religious rest, be of positive institution, yet the rest or duty to be observed and performed on that day is certainly moral and perpetual.

Dies est ceremonialis, quies moralis.

Now,

1. This was ordained before Moses, *Gen.* ii. 2, 3. Questionless, the patriarchs observed it ; be sure, they had weeks, עֲשָׂרֶת, *Gen. xxix.* 27, 28.
2. It is part of the Ten Commandments, *Matt.* v. 18.
3. The reasons assigned for observing it, are moral and perpetual ; as,
 1. It is a Sabbath or rest of the Lord.
 2. On that day He rested from His work of the creation.
 3. He blessed and sanctified it.
4. The law of nature teaches, that we ought to set apart some time for the service of God ; and there seems to have been some remains of this original command of one day in seven among the heathens themselves.

Josephus [contra Apion. ii. 39.] saith, there is no Greek or barbarous city, "Ενθα μὴ τὸ τῆς ἑβδομάδος ἡν ἀργοῦμεν ἡμεῖς, τὸ ἔθος οὐ διαπεφύτηκε.

Theoph. Antioch. [ad Autol. ii. 13, apud Justin. M. p. 358, A.] Περὶ τῆς ἑβδόμης ἡμέρας πάντες ἄνθρωποι ἴνομάζουσι.

Clem. Alex. [Strom. v. 2, p. 713.] Ἀλλὰ καὶ τὴν ἑβδόμην ιερὰν οὐ μόνον οἱ Ἔρετοι, ἀλλὰ καὶ οἱ Ἔλληνες γιασι.

Hesiod. [Op. et D. 768.] Ἐβδόμη ιερὸν ἥμαρ.

Homer. [Fragm. apud Clem. Alex. l. c.]

'Εξδομάτη δὴ παιστα κατήλαβεν οὐρανὸν τίμαν.

Lampridius [apud Hist. Aug. Scrip. tom. i. p. 993.]

saith, That Alexander Severus *Capitolium septimo quoque die quum in urbe esset ascendit et templum frequentavit.*

Lucian [Pseudolog. tom. ii. p. 440. Amstel. 1687.] saith, That children used to play every seventh day.

Suetonius [Tib. c. 32.] saith, That Diogenes Laertius *disputare Sabbatis Rhodi solitus*; and when one came to hear him out of his order, *per servulum suum, in septimum diem distulerat.*

2. The reason of observing one day in seven, as to the *quotum*, is the same to Christians as to the Jews and patriarchs; that is, upon account of the creation, which we are as much obliged to bless and serve God for, as they; and as to the designation of the Lord's-day in particular, that certainly is as much, nay, more binding upon Christians to observe, than the Jewish Sabbath was to them; as our deliverance was greater, our redemption of infinitely more consequence, even of our souls as well as bodies, from the slavery of sin here, and eternal damnation hereafter: upon which account, this day was sanctified by our Saviour's resurrection, and ordained by Him to be observed.

And some have thought, and not without good reason, that this was the true seventh day from the creation; that as God rested from the work of creation, so did Christ from the work of redemption, upon this day.

III. How must this day be spent?

It must be sanctified to the Lord.

The word sanctified signifies to set apart.

1. You must lay aside all worldly employment, *Ex. xx. 8. Lev. xxiii. 2. Amos viii. 5. Neh. xiii. 19.*
2. And all carnal pleasures, which impede your service to God, *Isa. lviii. 13.*
3. The whole day is to be set apart for spiritual employments.

1. For private devotions, to rest in God, *Isa.* lviii. 13.
2. For public duties, *Luke* iv. 16; for you find the Apostle did so.

For this end,

1. Set your worldly business in order over-night.
2. So soon as you awake, remember it is the Sabbath.
3. Endeavour, by prayer and meditation, to get above the world.
4. Absent not yourselves from the public worship of God, and join with the congregation in every thing.
5. Fill up all the intervals, as much as possible, with
 1. Prayer.
 2. Reading.
 3. Meditating and examining yourselves.
 4. Conferring,

Consider,

1. God hath given you six days, and set apart but this one for Himself; do not rob Him of that, *Ezek.* xxiii. 38.
2. Consider the judgments upon the profaners of it, *Num.* xv. 33, 34.
3. There is a blessing promised to them that sanctify it, *Isa.* lvi. 2, 6, 7.
4. This is the way to live, as if in heaven upon earth.
5. This is the way to celebrate an eternal Sabbath in heaven, when we are parted from the earth.

JOHN xx. 29.

Blessed are they that have not seen, and yet have believed.

In this history is,

1. The occasion, ver. 24, 25.
2. The narration, ver. 26.
3. Christ's reprehension of Thomas, ver. 27. He knew what Thomas said, and cautioned him to be more complying for the future.
4. Thomas's confession, ver. 28.

Tης μεν χειρὶ σῶμα κατέβησεν, τὴς δὲ θυγῆ διὰ κατεύθυνσιν.—
Chrysost. [Serm. in S. Thom. Apost. tom. viii. App. p. 15, D.] 'Η ἀπειστρία τοῦ μαθητῶν ῥιστήσεις πιστεώς μήτης γεγίνεται.—Serm. in S. Apost. Thom. tom. viii. App. p. 208, A.]

Cum suam exercuit solicitudinem, fidem omnium confirmavit.—Aug. [Serm. de Temp. tom. v. App. p. 287, E.]

5. Our Saviour's application. *Blessed are they, &c.*
- I. They who have not seen, ought, however, to believe the resurrection of Christ. *Luke xxiv. 25, 26.*
 1. What grounds have we to believe it?
 1. It was foretold, *Ps. xvi. 9, 10. Luke xxiv. 45, 46. Acts ii. 31. 1 Cor. xv. 4.*
 2. That Christ did rise, appears, in that many saw Him when risen, *Acts ii. 32.*
 1. Mary Magdalen, *Mark xvi. 9. John xx. 14.*
 2. Cleophas and another, *Luke xxiv. 13.*
 3. All the eleven, but Thomas. *John xx. 19.*
 4. All the eleven, none excepted. *John xx. 26.*
 5. St. James, *1 Cor. xv. 7.*
 6. Above five hundred at once. *1 Cor. xv. 6.*
 7. Again at the Sea of Tiberias, *John xxi. 1, &c.*
 8. Again, just before His ascension, *Luke xxiv. 36.*

Acts i. 3. When He ate and drank with them, and discoursed and reasoned out of the Scriptures, *Luke* xxiv. 44, 45, 46. *Acts* x. 41.

9. St. Paul. *1 Cor.* xv. 8.
3. All the Apostles attested it with their blood, for aught appears, except John, who likewise exposed himself upon this account, as much as any of them ; or if there be any other exception, it is only of Jude.
 1. St. James the Great was slain with the sword, *Acts* xii. 2. *Euseb. Hist. Eccles.* ii. 9; iii. 5; *et Suid. in voc. Ἡρώδης.*
 2. St. Peter was crucified at Rome by Nero, *Euseb. Hist. Eccl.* iii. 1; *et Chronic.* [apud Hieron. tom. viii. p. 673.] *Lact. Instit.* iv. 21. *Tertull. de Pre script. adv. Hæres.* c. 36; *et contra Gnost.* *Scorpiac.* c. 15. *Sulpic. Sever. Hist. Sacr.* ii. 29. *Lips. de Cruce,* iii. 8.
 3. St. Matthew preached in Ethiopia, and was most probably martyred at Naddaver, as Venantius Fortunatus, and from him, Baronius, testifies, *Baron. Martyrol. ad diem Sept. 21.*
 4. St. Andrew, at Patræ in Achaia, by order of the proconsul Ægeas (*Baron. Martyrol. Nov. 30*), where he readily embraced his cross, or tree, before he suffered upon it. *Chrysolog. in S. Andr. Serm. cxxxiii. De Duplice Martyrio.* [c. 16. *Cyprian, App. p. cclxii.*]
 5. St. Philip was stoned to death at Hierapolis in Phrygia. *Euseb. Hist. Eccl.* iii. 31, v. 24, *et Chronic.* [apud Hieron. tom. viii. p. 665.] However, Simeon Metaphrastes gives another account of his death, *Lips. de Cruce*, iii. 8, and *Baron. Martyrol. ad Maii 1.*
 6. St. Bartholomew was beaten with clubs, and his skin flayed off, in Armenia, *Baron. Martyrol. Aug. 25.*
 7. St. Thomas was slain with a dart or lance, at Calamina, in India, since called Meliapor, and by the Portuguese Citta di S. Thoma, *Maff. Hist. Indic.* ii. p. 36, F. *Niceph. Hist. Eccl.* ii. 4.

8. St. James, surnamed “the Just,” was cast headlong from the temple, but, not being quite killed by the fall, was stoned by the multitude, and had his brains beat out with a club. *Euseb. Hist. Eccl.* ii. 23; iii. 5; iv. 22.
9. St. Jude, called also Lebbæus and Thaddeus, is related by Nicephorus to have died quietly and peaceably at Edessa, *Hist. Eccl.* ii. 40; but Dorotheus makes him to have been slain at Berytus in Phœnicia, *Bibl. Patrum*, [tom. vii. p. 102, E. Paris, 1654.]
10. St. Simon, the Canaanite, is related in the Roman Breviary, Oct. 28, to have suffered martyrdom, together with St. Jude, in Persia; but the Greek Menology testifies him to have been crucified and buried in this island of Britain, *ad diem 10 Maii*.
11. St. Matthias is agreed on all hands to have suffered martyrdom, though, as it is not certainly known where, so neither after what manner he died. The Greeks say he was crucified, *Menæolog. Græc. ad diem 9 Aug. Bolland. de Vit. SS. ad Feb. 24*, tom. iii. p. 433; though others say he was stoned, *Martyrol. impress. Colon. 1490, Feb. 24.*
12. St. John was cast by Domitian into a caldron of boiling or flaming oil, which shewed his readiness to die for Christ as much as if he had actually been put to death, and was in some sense a greater testimony to the truth of the doctrine, by reason of the miraculous deliverance wrought for him out of his excessive danger. Besides that, he further confirmed his doctrine by his banishment to Patmos, which was another sort of martyrdom; *Tertull. de Præscript. adv. Hæres.* c. 36. *Euseb. Hist. Eccl.* iii. 18; and accordingly, though he died afterwards a natural death at Ephesus, Eusebius nevertheless gives him the title of a martyr, iii. 31; v. 24.
4. His adversaries asserted it: *Kai γὰς ἀνύποπτος η ἀπαγ-*

γελία οὖτως ἐγένετο παρὰ τῶν φυλάκων προφερομένη.—
Chrysost. [in *Matt. Hom.* xc. tom. vii. p. 839, B.]
Stulta insania! si vigilabas, quare permisisti? si dormiebas, unde scisti?—*Aug.* [in *Ps. xxxvi.* tom. iv. p. 274, D.]

5. Angels testified it, *Luke xxiv.* 5, 6.
6. God Himself testifies it by the pen of Paul and *Luke, Rom. vi.* 9. *Acts ii.* 24.
7. The miracles wrought by His Apostles make it evident, *Acts iii.* 6.

II. But how does it appear that this same body arose?

Answer.

1. Mary knew Him by His voice, *John xx.* 16.
2. The Apostles by His visage, *John xxi.* 12.
3. Thomas by His wounds, *John xx.* 27, 28.

Τύπους ἔδεικνυ πληγῶν.—*Cyril. Alex.* [de *Trin.* c. 17, tom. vi. p. 23.]

Vulnerum cicatrices tetigit.—*Greg. Magn.* [in *Evang. Hom. xxix.* tom. i. p. 1568, D.]

Ut figuræ clavum ostenderet discipulis.—*Iren.* [adv. *Hær.* v. 31. 2.]

Vulnera suscepta pro nobis cælo inferre maluit.—*Ambros.* [in *Luc. xxiv.* tom. i. p. 1540, F.]

IMPROVEMENT.

Is Christ risen from the dead? Therefore receive the holy sacrament with the same affections as ye would have looked upon Him crucified.

1. Admiration, *Lam. i.* 12. *Luke xxiii.* 48.
2. Repentance and sorrow for sin, *Zech. xii.* 10. *2 Cor. v.* 21. *Lev. xvi.* 29, 30.
3. Fear, *Rom. xi.* 20. *1 Cor. ii.* 2, 3.
4. Love, *John xxi.* 16, &c. *1 John iv.* 19. *Rom. viii.* 25, 26, 27, 28, 29.
5. Thankfulness, *Col. i.* 12, 13, 14. *Heb. xiii.* 15.
6. Faith, *Rom. iv.* 20; viii. 32. *1 John ii.* 2. *Heb. ix.* 24.

III. What necessity is there of believing this resurrection of Christ? *2 Tim. ii.* 8.

1. On this our religion is grounded, *1 Cor. xv.* 14. *2 Cor. xiii.* 4.
2. Our justification is assured, *Rom. iv.* 24, 25; viii. 33, 34.

3. Our hope confirmed, *Heb.* iii. 6.

1. Of our reconciliation with God, *Rom.* v. 10. *1 John* ii. 1.
2. Of our resurrection from the dead, *1 Cor.* xv. 20, 21.
3. Of heaven and eternal happiness, *Heb.* vii. 25. *1 Pet.* i. 3, 4.

IV. Why are they blessed who never saw, and yet believe this truth?

1. They have a truer faith, *2 Cor.* v. 7. *Heb.* xi. 1.

Quid est enim fides, nisi credere quod non vides? Fides ergo est quod non vides credere, veritas quod credidisti videre.—Aug. in Joh. Evang. Tract. xl. [tom. iii. P. 2. p. 568, F.]

2. They give more glory to God, *Rom.* iv. 19, 20.

Hæc est enim laus fidei, si quod creditur non videtur: Nam quid magnum est si id creditur quod videtur, secundum illam ejusdem Domini sententiam, quando discipulum arguit, dicens: Quia vidisti me credidisti, beati qui non rident et credunt.—Aug. in Joh. Evang. Tract. lxxix. [tom. iii. P. 2, p. 700, E.]

3. Their hope is firmer, because built on a stronger foundation than sight or reason, *Matt.* xxiv. 35. *2 Pet.* i. 9.

Πιστωδίστερος γὰρ αὐτοῦ ὁ τῆς ἀληθείας καὶ σοφίας λόγος, καὶ φωτεινότερος μᾶλλον τῶν ἡλίου δυνάμεων ἐστι, καὶ εἰς τὰ βάθη τῆς καρδίας καὶ τοῦ νοῦ εἰσδύνων.—Justin. M. [Dialog.] cum Tryph. p. 350.

USES.

1. Seeing they are blessed that believe what they never saw; believe, that
 1. There is a God, *Ex.* iii. 14. *Ps.* xiv. 1. *Heb.* xi. 6.
 2. He became man, *John* i. 14. *Gal.* iv. 4.
 3. He went about doing good, *Acts* x. 38.
 4. He declared the doctrine of life to mankind, *Matt.* v. 1, 2, &c. *John* vii. 46.
 5. He suffered reproach, *Matt.* xxvii. 28, 29. *John* xix. 1, 2, 3.
 6. He was crucified, *Matt.* xxvii. 35. *Philip.* ii. 8.
 7. He rose again from the dead, *Acts* ii. 32. *Rom.* vi. 9. *1 Cor.* xv. 20.

8. He ascended into heaven, *Luke* xxiv. 50. *Acts* i. 9, 10. *Eph.* iv. 10.
9. He is now there interceding for us, *Rom.* viii. 34. *Heb.* vii. 25.
10. He will come again, at the last day, to judge the world, *Acts* i. 11; x. 42; xvii. 31.
2. Content not yourselves with any low degree of faith, but use your utmost endeavours to grow stronger and stronger in it, 2 *Pet.* iii. 18. *Luke* xvii. 5. *Philip.* i. 20. *Heb.* iv. 11. Consider,
 1. What an occasion of sin unbelief is, *Heb.* iii. 12; iv. 11.
 2. By being strong in faith, you will be so blessed as
 1. To subdue sin, *Rom.* xvi. 26. *Eph.* vi. 16. *Jam.* ii. 22.
 2. To despise the world, 1 *John* v. 4.
 3. To trust only in God, *Philip.* iv. 6. 1 *Pet.* v. 7.
 4. To live in heaven whilst on earth, *Philip.* iii. 20.
 3. What a deadly obstruction infidelity is to our salvation, *Heb.* iv. 6. *Mark* xvi. 16.
Inasmuch as, without faith,
 1. There is no pleasing God here, *Heb.* xi. 6.
 2. Nor any enjoyment of Him hereafter, *Rev.* xxi. 8.
 3. Seeing Christ is risen from the dead, 1 *Cor.* xv. 20, hence learn,
 1. To fear and reverence Him as the Judge of the world, *Ps.* ii. 9. *Acts* xvii. 31. *Philip.* ii. 9, 10.
 2. To put your whole trust and confidence in Him, *Rom.* v. 10. 2 *Cor.* iv. 14.
 3. To imitate the resurrection of Christ, by rising to newness of life, *Rom.* vi. 4. *Eph.* v. 14. *Rev.* xx. 6.
 4. To seek those things which are above, *Col.* iii. 1, 2. 2 *Cor.* iv. 18.

JOHN xx. 31.

But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name.

DOCTRINE I.

The great doctrine of the Gospel is, *that Jesus is the Christ*, *John i. 45, 49; vi. 69; ix. 35, 36, 37. Acts xiii. 23. 2 Cor. iv. 5. 1 John v. 5.*

1. Who was *Jesus*? *Matt. i. 21. Luke i. 31, 32, 33.*

2. What was *Christ*? That is, the Anointed, called Χριστός, from χρίωμαι, *ungor*. Χριστός, ὁ κεχρισμένος ἐν ἑλαίῳ. *Suid.* [sub v. χρηστός.] And in the Hebrew, מָשִׁיחַ, *Messiah*, *Dan. ix. 25. John i. 41*, from משִׁיחַ, *unxit*.

And this name our Lord had, because anointed to the kingly, priestly, and prophetical office; but then this is to be understood in a spiritual sense, not typically, *Acts x. 38.* Χριστός δὲ, διὰ τὴν θεότητα. Χρίσις γὰρ αὕτη τῆς ἀνθρωπότητος, οὐκ ἐνεργείᾳ πατὰ τοὺς ἄλλους Χριστοὺς ἀγάλλουσα· παρουσίᾳ δὲ ὅλων τῶν χριστοῖς.—*Greg. Naz. Orat. [xxx. 21, tom. i. p. 555.]*

3. How doth it appear that Jesus is the Messiah? *John iv. 29; vii. 26.*

Because all the prophecies of the Messiah were fulfilled in Him; *e. g.*

1. For the time, *Gal. iv. 4.* See the prophecy,

1. Of Jacob, *Gen. xlix. 10.* עַד דִּיתְיִהְיֶה מֶשִׁיחָא, *Onk.* עַד בֵּין בָּאָשָׁלָמָה מֶלֶךְ הַמֶּשֶׁיחָה, *Sal. Jarchi.* [in loc.] זֶה מֶלֶךְ הַמֶּשֶׁיחָה, *Bereshith Rabba*, [fol. 110. col. 2. ed. Cracov. 1608].

[*Sunt litteræ certissimæ historiæ ipsorum quoque Judæorum, quibus] ostenditur primum alienigenam Herodem regem fuisse in gente Judæorum, quo tempore natus est Christus.—Aug. contra Faust. xii. 42 [tom. viii. p. 247, B].*

Tum Herodes alienigena, Antipatri Ascolonitæ filius, regnum Judææ a Senatu et populo Romano petiit, accepitque. Hunc primum Judæi externum regem cœperunt habere.—Sulpic. Serer. Hist. Sacr. ii. 27.

Τρινκαῦτα δὲ καὶ τοῦ Ἰουδαίων ἔθνους Ὅρώδου πρώτου τὸ γένος ἀλλοφύλου διειληφότος τὴν βασιλείαν, ἡ διὰ Μαϋσέως περιγραφὴν ἐλάμβανε προφητεία, “οὐκ ἐκλείψειν ἄρχοντα ἐξ Ἰουδαίας, οὐδὲ ἡγούμενον ἐκ τῶν μηρῶν αὐτοῦ” φήσασα, “ἔως ἂν ἐλθῃ φῶς ἀπόκειται.”—Euseb. Hist. Eccl. i. 6.

2. Of Malachi, iii. 1.
3. Of Daniel, ix. 25.

A 2. Darii Nothi ad Bell. Hierosol. cœpt. 490.

A 3. Darii ad Hierosol. ædificat. 49.

A 2. Darii ad Jesu duodecimum, 434.

A quinto Artaxerxis Mnemonis ad Jesum passum, 434.

Bellum gestum annos 3½.

Jesus prædicavit ann. 3½.

Ἐπὶ τρία καὶ ἥμισυ ἔτη τοῖς πᾶσιν ἑαυτὸν παρέγων.—Euseb.

[Ο σύμπας οὐδὲ ὅλος τετραέτης ἀποδείκνυται τῆς τοῦ Σωτῆρος ἡμῶν διδασκαλίας χρόνος.—Euseb. Hist. Eccl. i. 10; et Chronic. apud Hieron. tom. viii. p. 649.]

Hence, about his time, the Jews expected the Messiah, *Luke* iii. 15; xix. 11. *John* i. 19, 20; iv. 25.

And at that time many pretended to be the Messiah; particularly,

Theudas, *Acts* v. 36. *Joseph. Antiq.* xx. 15.

Judas Galilæus, *Acts* v. 37. *Joseph. Antiq.* xx. 5.

Barchochebas, *Euseb. Hist. Eccl.* iv. 6.

Herod, *Tertull. de Præscript.* [*Hæret.* c. 45.]

Hieron. [*adv. Lucif.* c. 23, tom. ii. p. 197, C; et tom. vii. p. 176.] *Epiphan.* [*adv. Hær.* i. 20.]

Dositheus the Samaritan, *Hieron. adv. Lucif.* c. [23, tom. ii. p. 197, B.]

And the Egyptian mentioned *Acts* xxi. 38. *Joseph. Bell. Jud.* ii. 13.

Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore, ut ralesceret oriens,

profectique Judæa rerum potirentur. — Tacit.
 [Hist. v. 13.]

2. Of His birth. The Messias was,

1. To be born of the tribe of Judah, and lineage of David, Isa. xi. 1, 2; then called by the Jews, בָּנֵי־קָנָעַן, and so distinguished from בָּנֵי־יִשְׂרָאֵל, Deut. i. 38. יְהוֹשֻׁעַ בֶּן־נָתָן, 1 Sam. vi. 18. בָּנֵי־יְהוָה־צְדָקָה, Hag. i. 1. Ἰησοῦς [Ιωάν] τοῦ Σείσαχ, [Eccl.] &c. Matt. i. 1; ix. 27; xv. 22; xxi. 9; xxii. 42. Luke i. 32; iii. 31. John vii. 42. Heb. vii. 14.
2. To be born of a virgin, Isa. vii. 14; so was our Jesus, Matt. i. 18, 25. Luke i. 27.
3. At Bethlehem, Mic. v. 2. R. David Kimchi, [in loc.] חַמְשִׁיחַ הוּא מִלְךָ. So all the Jews, Matt. ii. 6. There Christ was born, Matt. ii. 1. Luke ii. 1, 2.

Τότε οὐδὲ κακούτως αὐτοῦ [Augustus] τὴν ψυχὴν, ἵνα καὶ
 ἄλλων ἀπρέπεται τῷ τοῦ μονογενοῦς παρουσίᾳ. —
 Chrysost. [Hom. in diem nat. Dom. tom. ii.
 p. 356, D.]

3. Of His life, during which He was to do many miracles, Isa. xxxv. 5, 6. So did Christ, παραδόξων
 ἔργων παντάς. — Joseph. Antiq. xviii. 3. Matt. xi. 3, 5. John v. 36.
4. Of His death and passion, Isa. liii. 3. Zech. xii. 10.
 בָּאֵדִי נָבִי וּבָבִלִּי, Ps. xxii. 17. And Jesus was crucified, Matt. xxvii. &c.
5. Of His resurrection, Ps. xvi. 10. Acts ii. 23, 27, 29, 30.
 Ἡ ἀπιστία τοῦ μαθητῶν τῆς ἡμετέρας πιστεώς μήτηρ γεγένηται.
 — Chrysost. [Hom. in S. Apost. Thom. tom. viii.
 App. p. 208, A.]

Palpandam carnem præbuit, quam clausis januis introduxit [Et incorruptibilem se ergo et palpabilem demonstravit:] ut profecto esse post resurrectionem ostenderet corpus suum et ejusdem naturæ, et alterius gloriæ. — Greg. Hom. xxvi. in Evang.
[tom. i. p. 1553, D.]

6. Of His ascension, Ps. lxviii. 18. Acts i. 9, 10.

Βλεπόντων μεν γὰς τὸν ἀνέστη· Βλεπόντων δὲ ἐπήρεθη ἐπειδὴν οὐδὲ
 εἰταῖδα ἡ ὥψις τὸν τὸν ἰσχυρόν. Καὶ γὰς τὴς ἀναστάσεως τὴ

μὲν τέλος εἶδον, τὴν δὲ ἀρχὴν οὐκέτι καὶ τῆς ἀναλήψεως τὴν μὲν ἀρχὴν εἶδον, τὸ δὲ τέλος οὐκέτι παρεῖλης γάρ ἐκεῖνο τὸ τῆν ἀρχὴν ἰδεῖν, αὐτοῦ τοῦ ταῦτα φεγγομένου παρόντος, καὶ τοῦ μήματος ὀλησθεῖν, ὅτι οὐκ ἔστιν ἐκεῖ ἀλλὰ τὸ μετά τοῦτο λόγῳ ἔστι μαθεῖν ἐπειδὴ γάρ οὐκ ἀρκεῖσιν οἱ ὄφθαλμοι, δεῖξαι τὸ ὑψός, οὐδὲ παιδεῦσαι πότερον εἰς τὸν οὐρανὸν ἀνῆλθε, ἢ ὡς εἰς τὸν οὐρανὸν ἀνῆλθε, ἢ ὡς εἰς τὸν οὐρανὸν, ὅσα τί γίνεται.] — *Chrysost. in Act. Apost. Hom. ii.* [tom. ix. p. 17.]

USES.

1. Bless God, *Ps. lxvi. 8; ciii. 2; cxv. 18; cxxxv. 19, 20, 21.*
1. For sending Christ, *John iii. 16. Rom. viii. 32. Luke ii. 13, 14.*
2. For making Him known to you, *Ps. cxlvii. 20. Acts iii. 26. Luke ii. 32.*
2. Lay hold upon Him by faith, *John vi. 68. Acts xvi. 31. Mark ix. 24.*
3. Use all means to increase this faith, *Luke xvii. 5; particularly the holy sacrament, Luke xvii. 19. 1 Cor. xi. 23, 24, 25.*

Quest. How must we receive it?

1. Get your hearts above the world, *Matt. xvi. 24. 2 Cor. v. 7. Col. iii. 2.*
2. Fix your thoughts upon the things represented in the sacrament, *John vi. 53, 54, 55, 56. 1 Cor. xi. 26.*
3. Apply what you see represented there, particularly to yourselves, *Col. i. 14. Rev. i. 5. John vi. 37.*

DOCTRINE II.

This Jesus is *the Son of God, John i. 49; xi. 27.* He is the Son of God, so as none other ever was or can be; “ Begotten of the Father before all worlds, God of God, Light of Light, very God of very God,” ὁμοούσιος τῷ πατρὶ, “ of one substance with the Father,” as it is expressed in the Nicene Creed.

Kai ἐνα τὸν μονογενῆ αὐτοῦ υἱὸν, Κύριον καὶ θεὸν ἡμῶν Ἰησοῦν Χριστὸν μόνον ἀληθινὸν, οἵ οὖ τὰ πάντα ἐγένετο τὰ τε ὄρατα, καὶ τὰ ἀόρατα· καὶ ἐν φ τὰ πάντα συίστηκεν.. — Basil. de Fide. [tom. ii. p. 227, B.]

This appears,

1. Because He was in heaven before He appeared on earth, *John* vi. 51, 62.
2. He was before Abraham, *John* viii. 58.
3. He was before this world was made, *Col.* i. 17. *John* xvii. 5.
4. The world was made by Him, *John* i. 3. *Col.* i. 15, 16. *Rev.* i. 8, 11, 17, 18.
5. His being was not created, but divine, *Rom.* ix. 5. *Philip.* ii. 6, 7. *1 Tim.* iii. 16. *1 John* v. 20.
Quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere.—Plin. Epist. x. 97.
This Arius denied, saying, Ἡν ποτὲ ὅτε οὐκ ἦν, &c.—
[*Theodoret. Hist. Eccl.* i. 4.]
6. The Divine essence was communicated to Him from the Father, *John* v. 26. Hence He is called, Θεὸς ἐκ θεοῦ, φῶς ἐκ φωτὸς, and δμοούσιος.
7. This communication is properly called a generation, *Heb.* i. 3, 4, 5. *1 John* iv. 9.

Πατὴρ μὲν γάρ ἐστιν ὁ ἐτέρῳ τοῦ εἶναι κατὰ τὴν ὁμοίαν ἐκυρῷ φύσιν τὴν ἀρχὴν παρασχών.—*Basil. adv. Eunom.* [ii. 22, tom. i. p. 258, D.] Χριστὸς θεῷ ὁμούσιος, θεὸς γάρ.—*Id. adv. Eunom.* iv. [tom. i. p. 291, C.]

USE.

If Christ be truly God ; then

1. Believe steadfastly in Him, *John* x. 26.
2. Trust in Him for all things necessary to salvation, *Ps.* xxvii. 1. *Philip.* iv. 13.
3. Serve and honour Him as such, *John* v. 23 ; xii. 26.
4. What infinite cause have we to praise and magnify the eternal God our Saviour, who, though one with the Father, yet was graciously pleased to assume our nature, and suffer in our stead, that He might make us the sons of God and heirs of glory, *2 Cor.* viii. 9. *Philip.* ii. 5-11.

DOCTRINE III.

They that believe in this Jesus Christ, the Son of God, shall have life through His name, *John* iii. 16 ; vi. 68.

1. What it is to believe, *Acts* viii. 37 ; xv. 7.

He that would believe,

1. Must know what is principally revealed by God concerning Christ. I say, know it to be revealed, *Isa. liii. 11. John xvii. 3. 1 John v. 20.*
2. Must give credit and assent to it, because asserted by God, *Num. xxiii. 19. 2 Sam. vii. 28. Ps. xxxi. 5. Tit. i. 2.*
3. Must look upon himself as concerned in it, *Luke ii. 11. Rom. iv. 25; viii. 34. Heb. ix. 28.*
2. What are we to understand by *life*? There is,
 1. A natural life, such as not only mankind, but the birds, beasts, fishes, &c., live at present, *Gen. vi. 17. Jonah i. 14. Rev. viii. 9.*
 2. A spiritual life, *Gal. ii. 20; iii. 11. Eph. ii. 1. Rom. vi. 11; viii. 4, 5.*
 3. An eternal life, in infinite and immortal glory and happiness, *Rom. ii. 7. 2 Tim. i. 10.*

They are the two last species of life that are promised to believers, as being the purchase of our Saviour's death, *1 Cor. ii. 14. 2 Thess. i. 8, 9. John v. 39, 40.*

3. How does it appear, that they who *believe* in Christ shall thus *live* through Him?
 1. From the promises of God, *Luke ii. 32. John iii. 14, 15, 36; x. 9, 10.*
 2. From the end of Christ's doing what He did for us, *Rom. vi. 23.*
 1. In assuming our nature, *John iii. 17. Heb. ii. 14, 15. 1 John iv. 9.*
 2. In suffering for us, *2 Cor. v. 21. 1 Pet. ii. 21; iii. 18.*

*Tὸν μὴ γνόντα ἀμαρτίαν, φησὶ, τὴν αὐτοδικαιοσύνην ὅντα,
ἀμαρτίαν ἐποίησε· τουτέστιν, ὡς ἀμαρτωλὸν καταχριθῆναι
ἀφῆκεν, ὡς ἐπικατάργατον ἀποθανεῖν.—Chrysost. in
2 Ep. ad Cor. [Hom. xi. tom. x. p. 518, E.]*

3. In rising again from the dead, *Rom. iv. 25. 1 Pet. iii. 21, 22.*
4. In ascending up to heaven, *Rom. viii. 34. Eph. iv. 8.*

USES.

1. Examine your faith in Christ, 2 *Cor.* xiii. 5.
 1. By your love to Him, *Gal.* v. 6. 1 *John* iv. 19.
 2. By your thankfulness for Him, *Ps.* lxviii. 19. 2 *Cor.* ix. 15.
 3. By your obedience to the commands performed by Him, 1 *Cor.* xi. 1. 1 *Pet.* i. 14, 15. *Tit.* ii. 14.
2. Be exhorted to believe, considering
 1. The reasonableness of faith, *Ps.* xix. 7, 8, 9, 10. *John* iii. 18; vi. 69. *Heb.* ii. 2.
 1. From God's testimony, *John* iii. 33. 1 *John* v. 10.
 2. From Christ's miracles, *John* v. 36; x. 25; xv. 24.

Possum quidem dicere necessaria fuisse miracula priusquam crederet mundus, ut crederet mundus; quisquis adhuc prodigia, ut credat, inquiret, magnum est ipse prodigium, qui credente mundo non credit.—*Aug. de Civ. Dei,* xxii. 8. [tom. vii. p. 663, A.]
 2. The necessity of it, *Mark* i. 15. *John* xiv. 1; xx. 31.
 1. Without faith ye are still in your sins, *John* viii. 24.
 2. Your sins reign still in you, 2 *Cor.* i. 24. *Heb.* iv. 2.
 3. Without it, it is impossible to please God, *Heb.* xi. 6.
 4. Or to attain to everlasting life, 1 *Tim.* i. 19. *Rev.* xxi. 8.

Acts ii. 1, 2, 3, 4.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.

DOCTRINE I.

The disciples met on *the day of Pentecost*.

1. What was this *day of Pentecost*?

The 14th day of the month Nisan was called πάσχα; the 15th, ἐορτὴ τοῦ πάσχα, vel ἐορτὴ τῶν ἀλύμων, vel περιττὴ τοῦ πάσχα; the 16th, δευτέρᾳ τοῦ πάσχα: hence they counted fifty days to the feast of weeks, *Lev.* xxiii. 15. *Deut.* xvi. 9.

2. Who are the disciples that met on this day?

The hundred and twenty. *Acts* i. 15.

3. Why did they then meet?

1. Not out of observation of the Jewish law,
2. But for the propagation of the doctrine of Christ.

4. How did they meet?

1. With *one accord*, ὥμοθυμαδὸν, *Acts* ii. 46; iv. 32.
2. In *one place*, ἐπὶ τῷ αὐτῷ, *Acts* iv. 23, 24.

5. What did they do when they met?

They,

1. Prayed,

1. Humbly, *Acts* iv. 24.
 2. Believingly, *Acts* iv. 25, 26, 27.
 3. Sincerely, *Acts* iv. 29, 30.
- 2. Preached,**
- Acts*
- ii. 14; xx. 7.
-
- 3. Sung,**
- Acts*
- ii. 47; xvi. 25.
-
- 4. Administered the sacraments,**
- Acts*
- ii. 46.

USE.

Then perform these duties, particularly the sacrament.

1. Knowingly, *1 Cor. xi. 29.*
2. Penitently, *Ex. xii. 8.*
3. Charitably, *Matt. v. 23, 24.*
4. Believingly.
5. Thankfully.

DOCTRINE II.

Upon this day of Pentecost the Spirit came down on the Apostles.

1. Why on this day?

1. Because the law was given the fiftieth day after the Passover?

Postea quam Pascha occiso agno celebraverunt, dies quinquaginta numerantur, usque ad diem quo lex data est in monte Sina.—Aug. Epist. [lv.] ad Jan. [c. 16, tom. ii. p. 139, F.]

2. Because then the city was fullest of people, *John ii. 13; v. 1; vii. 2, 14, 37.*

2. Why under any likenesses?

That others might believe; for if, for all this, they said, “These men are full of new wine,” ver. 13, *Eἰ μὴ τοῦτο ἐγένετο, τί οὐκ ἀν εἶπον;*—*Chrysost. [in Act. Apost. Hom. iv. tom. ix. p. 33, A.]*

Καλῶς πανταχοῦ τὸ ὡς πρόσκειται, ἵνα μηδὲν αἰσθητὸν περὶ τοῦ πνεύματος νομίσῃς.—Id. ibid.

3. Under what likeness?

1. Of a mighty wind.

1. To strike terror into them.
2. To shew what He would do: even turn all things upside down.
 1. In ourselves and passions.
 2. In the world.

2. Of cloven tongues; to shew He would enable them to preach the Gospel to all nations and languages, *Matt. xxviii. 19.*

3. Of fire, *Ezek. i. 4.*

1. Because it is of a penetrating and swift nature.
2. Efficacious,
 1. To burn up sin.

2. To quicken and inflame our hearts with grace.
4. What were the effects of this mission ?
 1. In the Apostles, to preach,
 1. Plainly, *Acts* ii. 8.
 2. Boldly, *Acts* ix. 29.
 3. Effectually, *Acts* ii. 37.
 2. In the spectators.
 1. Some wondered, *ver.* 12.
 2. Others mocked, *ver.* 13.
 3. In us; hereby we hear of Christ.

USES.

1. Bless God for sending His Spirit.
2. Pray for it,
 1. To enlighten our minds, *John* xvi. 13.
 2. Awake our consciences, *John* xvi. 8.
 3. Subdue our sins.
4. Supply us with grace, and confirm it in us.

ACTS ii. 37.

Now, when they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?

DOCTRINE I.

When we hear God reprove sin, we should be *pricked at the heart*; so as,

1. To be sensible of sin.
 1. The guilt of it, *Ps.* li. 3, 4.
 2. Our defilement with it, *Ps.* lvii. 5.
2. To be troubled for our sins.
 1. The sinfulness of them.
 2. The multitude of them, *Ezra* ix. 6.
 3. The greatness of them; as being,

1. Against knowledge, *John* iii. 19.
2. Against mercies, *Hos.* xi. 4.
 1. Spiritual.
 2. Temporal.
3. After judgments, *Isa.* i. 5. *Amos* iv. 9.
4. Contrary to our promises and vows.
5. Against the checks of conscience, *Rom.* ii. 15.
6. The motions of the Spirit.
7. The reproofs of the word.

Why should we be thus pricked at our hearts
when sin is reproved ?

1. Because reproofs bring sin to our remembrance,
Ps. l. 21.
2. By them we perceive the anger of God against
it.
3. This is the end of reproofs.

USES.

1. Exhortation.

Be pricked at your hearts when sin is reproved ;
Considering,

1. Who it is that reproves it, *Amos* iii. 8. *Jer.* v.
21, 22.
2. Reproofs, without this effect upon your hearts, do
you more hurt than good, *Prov.* xxix. 1.
3. If you be not pricked at heart when reproved,
God may justly reprove you no more, *Ezek.*
iii. 26. *Hos.* iv. 17.
4. You must answer for all the reproofs you hear.

2. Reproof.

If you have not been pricked at your hearts, you
do not,

1. Do your duty to God ; you do not,
 1. Know Him, *Hos.* iv. 1.
 2. Love Him, *John* v. 42.
 3. Fear Him, *Ps. xxxvi.* 1.
 4. Rejoice in Him.
 5. Trust on Him, *Zeph.* iii. 2.
 6. Meditate upon Him, *Ps. x.* 4.
 7. Perform obedience to Him as He requires,
Zeph. iii. 2.

2. To men, *Gal.* v. 19, 20. *Col.* iii. 5. *Lev.* xix. 11.

DOCTRINE II.

Such as are pricked in their hearts should be very inquisitive what to do.

1. We are all capable of holiness and happiness, *Gen.* i. 26.

2. But full of sin and misery, *Eph.* ii. 3.

1. Full of sin.

1. Guilt, *Ps.* li. 4, 5.

2. Filth, *Isa.* i. 6.

2. Full of misery,

1. Internal.

2. External.

3. It is one great part, both of our sin and misery, that we are not sensible of our misery and sin.

1. That we are not sensible of sin, appears,

1. In that we are not grieved for it, *Ezek.* vii. 16.

2. Nor fear to commit it, *Ps.* xviii. 23.

3. Nor strive to get it subdued, *Ps.* lvii. 2.

2. That we are not sensible of misery, appears,

1. In that we rejoice in it.

2. In that we do not strive to get out of it.

The reason why we are not sensible of sin and misery is,

1. From the darkness of our minds, *1 Cor.* ii. 14.

2. From the corruption of our wills.

4. The first step to holiness and felicity is sensibleness of our sin and misery.

5. There is none truly sensible of his sin and misery, but he will be very inquisitive what to do, *Acts* xvi. 30,

1. To get his sins pardoned.

2. His heart cleansed.

3. His soul saved, *Acts* xvi. 30.

And in these things we have all great cause to inquire what to do.

1. Because our everlasting happiness depends upon it.

2. It is a thing we are apt to be mistaken in.

3. Unless we inquire, we shall never know what to do.

Whom must we inquire of?

1. God.
2. The Scripture, *Luke* xvi. 29.
3. The ministers.

The inquiry : What must we do?

1. Repent, *ver.* 38.
 1. Not as the hypocrites, *Matt.* vi. 16.
 2. Nor as the Papists, *Joel* ii. 13.
 3. Nor as the Formalists.
 4. But as the sincere Christian doth.
 1. So as to be truly grieved, *Luke* xviii. 13.
 1. For all sin.
 2. For all sin, as sin.
 2. So as to hate it, *Ps.* cxix. 113; cxxxix. 21, 22.
 1. As the worst of evils in itself.
 2. As the cause of all evils to us, *Jer.* v. 25
 3. So as to be resolved against it.
 4. So as to be wholly converted from it;

so as,
 1. Not willingly to commit it.
 2. Nor lie long in it.
 3. But watch continually against it.
 2. Believe, *Acts* xvi. 31; not with,
 1. A mere historical,
 2. Nor dogmatical, faith ;
 3. Nor faith of miracles, *1 Cor.* xiii. 2.
 4. Nor a temporary faith, *Matt.* xiii. 20, 21.
 5. Nor an implicit faith.
 6. But a saving, justifying faith.
 1. Grounded upon knowledge.
 2. Embracing and assenting to Christ,
 1. That He is truly God.
 2. For our sakes became man, and suffered.
 3. That He is the only Saviour of the world, *Acts* iv. 12.
 4. That whosoever believes in Him shall not perish, *John* iii. 16.

3. Appropriating this to ourselves, that what He did He did for our sakes, *Isa. liii. 4, 5.*
4. That brings forth good works, *Jam. ii. 26.*

USES.

1. Bethink yourselves of your spiritual estate.
2. Beware lest you be mistaken about it.

Consider,

1. We are all apt to think too well, rather than too ill of ourselves, *Luke xviii. 11.*
2. We are never the better for thinking too well of ourselves.
3. Our thinking ourselves better than we are, is one great reason why we are no better than we are.
3. After you know your estate, inquire what to do in it.
4. Do what I have told you must be done.

ACTS iii. 26.

Unto you first, God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.

- I. *God raised up His Son Jesus Christ to be a Prophet,*
Acts iii. 22. Deut. xviii. 15.

1. To teach the will of God, *Isa. lxi. 1.*
2. To expound it to us, *John xiv. 2; xv. 15.*
 1. By His Prophets, *1 Pet. iii. 19. Neh. ix. 30.*
 2. By Himself, *Heb. i. 1, 2; ii. 2, 3.*
 3. By His Apostles, *2 Cor. v. 19, 20.*
 4. By His ministers, *Eph. iv. 11, 12.*

- II. *God sent Him,*

1. By promise in the Old Testament, *1 Pet. i. 10, 11; iii. 19. Gen. iii. 15.*

2. In person in the New Testament, *Gal.* iv. 4, 5.
 1. First to the Jews, *Acts* ii. 39. *John* iv. 22.
 1. He was first promised to them.
 2. Born of them.
 3. Manifested Himself first among them, *Matt.* iv. 12, 17.
 2. To the Gentiles also. Ἐγὼ καὶ ἐτέροις, ἀλλ᾽ ὑμῖν πρῶτον τοῖς σταυρώσασιν.—*Chrysost.* [in *Act. Apost. Hom.* ix. tom. ix. p. 71, E.] *Acts* ii. 39; xi. 18; xv. 7, 8, 9. *Gal.* iii. 14. *Gen.* xxii. 17, 18.

III. Christ was sent to bless us, *Gen.* xxii. 17, 18.

1. To purchase a blessing for us, *Gal.* iii. 13, 14.
2. To apply it to us.

IV. The great blessing we receive by Christ is conversion from sin, *Ps.* i. 1; xxxii. 1, 2.

Is it not a blessed thing,

1. To know our sins are pardoned? *Matt.* ix. 2.
2. God reconciled? *Rom.* v. 1.
3. That we have an interest in Christ? *1 John* iii. 24.
4. To have a pacified conscience? *2 Cor.* i. 12.
5. To delight ourselves in the best things? *Ps.* i. 2.
6. To be related to God? *Gal.* iv. 6.
7. To have all things blessed to us? *Rom.* viii. 28.
8. To have an infallible evidence of our title to heaven? *Rom.* viii. 1. *Matt.* xxv. 46.

V. Christ hath purchased this blessing for us, *Matt.* i. 21. 1 *Pet.* i. 18. *Tit.* ii. 14. *1 John* iii. 8.

For,

1. He hath purchased the pardon of our sins; therefore conversion, *Ezek.* xviii. 30. *Acts* ii. 38.
2. Peace with God; therefore conversion.
3. Redemption from misery; therefore conversion, *Luke* xiii. 3.
4. He hath purchased heaven; therefore conversion, *John* iii. 16. *Heb.* xiii. 14.

VI. But how did Christ purchase this blessing for us?

1. All men are sinners, *Gen.* vi. 5.
2. Christ undertook to cleanse us from our sins.
3. This could not be, but by purchasing the same grace we lost by sin.

4. No way to obtain grace, but by the Spirit of God, *Ezek.* xxxvi. 27. *Num.* xiv. 24.
5. God would not send His Spirit until man's sins were satisfied for, and so God reconciled.
6. Christ, by His death, satisfies for our sins, 1 *John* ii. 2.
7. And so purchaseth the donation of the Spirit, *John* xvi. 7.
8. The Spirit, sent into our hearts, turns us from our sins, 2 *Thess.* ii. 13.

VII. How doth the Spirit work this blessing?

1. It convinceth us of our being sinners, *John* xvi. 8. *Ps.* li. 5.
2. Shews us our misery thereby; as subject,
 1. To the wrath of God, *Ps.* vii. 11. *Eph.* ii. 3.
 2. To the curse of the law, *Gal.* iii. 10.
 3. To everlasting torments, 2 *Thess.* i. 9.
3. It discovers a possibility of recovering out of this estate, *Ezek.* xxxiii. 11.
4. Of being also truly happy, *Matt.* xi. 28. *Isa.* lv. 1, 2.
5. It also puts us upon longing desires after that happiness.
6. These desires put us upon the use of means appointed by God for that end.
7. In the use of these means the Spirit takes off our affections to sin, and inclines them to holiness, *Acts* ii. 37, 41.
 1. Enlightening our minds, that we may discover the excellency of a holy life.
 2. Sanctifying our wills, to follow the dictates of our understanding, *Rom.* vii. 15, 16.
 3. Rectifying our affections.

USE.

Labour after this blessing.

1. Who should labour after it? All that are in their sins.
 1. All by nature, *Eph.* ii. 3.
 2. That have desire to sin.
 3. That delight in it, 1 *Pet.* ii. 11.
 4. That live in neglect of duties, *Matt.* xxv. 41.
 5. That allow themselves in sin, *Jer.* xviii. 11. *Acts* iii. 26.

6. Who have not repented of sin, *Ezek.* xviii. 30.
7. Who believe not in Christ.
2. How must we turn ?
 1. Sincerely.
 1. Because sin displeases God, *Ps.* li. 4.
 2. Is contrary to His laws, *Rom.* vii. 13, 14.
 2. Wholly, *Joel* ii. 12.
 3. Presently, *Jer.* xviii. 11. *Ps.* xcv. 7.

MOTIVES.

Consider,

1. Your misery, till converted.
 1. Enemies to God.
 2. Slaves to Satan.
 3. Entitled to no blessing.
 4. No answer of your prayers.
 5. Nothing you do is pleasing unto God, *Prov.* xv. 8; xxii. 4.
 6. Not capable of true happiness, *1 Cor.* ii. 14.
 7. In continual danger of hell, *Luke* xii. 20.
 8. Either converted here or tormented hereafter, *Luke* xiii. 3.
2. Your happiness, if converted.
 1. Your former sins pardoned, *Ezek.* xviii. 30. *1 John* i. 9.
 2. God will turn to you, *Zech.* i. 3. *Mal.* iii. 7.
 1. The Father will be your God, *Jer.* xxxi. 33.
 2. The Son your Advocate, *1 John* ii. 1.
 3. The Holy Ghost your Comforter, *John* xvi. 7.
 3. You will be children of God, *John* i. 12.
 4. Be interested in the promises of God, *Heb.* xiii. 5, 6. *Isa.* xli. 10; xlivi. 2, 3.
 5. In the merits of Christ.
 6. In the prayers of the saints, *Luke* xi. 2.
 7. You will have free access to the throne of grace, *Heb.* iv. 16.
 8. All things will be for your good, *Rom.* viii. 28.
 9. You will be always in safety under God's protection, *Isa.* xlivi. 2.
 10. Have the Angels to minister unto you, *Heb.* i. 14. *Ps.* xcii. 11.

11. You will have a certain evidence to your title in glory, *2 Cor.* v. 1.
12. Be happy to eternity, *Heb.* iv. 9.
 1. In the perfection of your souls, *Philip.* iii. 10, 11, 12.
 2. In the vision, *1 Cor.* xiii. 12.
 3. In the fruition, of God.
3. Consider the many obligations that lie upon you to turn, *Isa.* v. 4.
 1. God's mercies.
 1. Temporal.
 1. Your creation.
 2. Continuance of your life, *Acts* xvii. 28.
 3. The enjoyment of health.
 4. The use of your senses and reason.
 5. Worldly enjoyments of all sorts.
 2. Spiritual.
 1. His sending Christ to die for you.
 2. Making known Christ for you.
 3. The means of grace.
 2. His judgments, *Jer.* xviii. 11. *Amos* iv. 6, 8, 9.

MEANS.

1. Frequent and serious consideration,
 1. What you are: rational creatures.
 2. What you were made for: the service of God, *Prov.* xvi. 4.
 3. How long you must live, *Deut.* xxxii. 29.
 4. The difference of future being, *Matt.* xxv. 46.
 5. The way to happiness, *Heb.* xii. 14.
2. Prayer, *Jam.* i. 5.
3. Faith in Christ.
4. Hearing the word, *Rom.* x. 17. *Jer.* xxiii. 22.

ACTS X. 38.

Who went about doing good.

WE ought to follow Christ in taking all opportunities of *doing good.*

I. What are the good works we should do in imitation of Christ?

1. Works of piety.

1. Internal, *John* iv. 24.

1. Love, *Matt.* xxii. 37.

2. Fear, *Prov.* xxiii. 17.

3. Faith.

4. Trust, *Prov.* iii. 5.

5. Submission, *Luke* xxii. 42.

2. External; as,

Praying, hearing, &c.

2. Of equity, *Mic.* vi. 8.

1. Distributive, *Rom.* xiii. 7. *Matt.* xvii. 27.

2. Communicative, *Prov.* iii. 27, 28. 1 *Thess.* iv. 6.

3. Charity, 1 *Tim.* vi. 17, 18.

1. To pity others in misery, *Matt.* xv. 32; xx. 34.

2. To pray for their felicity, *Luke* xxiii. 34.

3. Supply their necessities, *Matt.* xx. 34.

Consider,

1. Without this there is no true religion, *Jam.* i. 27.

2. By it we imitate God, *Luke* vi. 36.

3. Whatsoever we have more than is necessary is given for this end.

4. God, notwithstanding, will repay it, *Prov.* xix. 17.

II. What things are necessary for our imitation of Christ in *doing good?*

1. Exerting the utmost of our power in doing it, *Eccles.* ix. 10.

2. Managing all the circumstances aright.

3. And doing it constantly, *Luke i. 74, 75.*

1. Negative.

1. Not for applause from men, *Matt. vi. 1.*

2. Nor to merit any thing from God, *Luke xviii. 10, &c.*

2. Positive.

1. Subordinately for our own safety, *1 Cor. ix. 24, 27.*

2. Ultimately for God's glory, *1 Cor. x. 31.*

III. In what sense are we always to be *doing good?*

1. So as never to do evil, *1 Pet. ii. 22. 1 John iii. 5.*

2. So as always to be designing good.

3. So as to embrace all opportunities of doing good, *John iv. 7, 8; vi. 25.*

IV. Why should we be always *doing good?*

1. We are commanded, *Luke i. 74, 75. Ps. xxxiv. 13.*

2. We are always receiving good.

3. Our beings were first given, and are now continued to us, that we might be always doing good, *Isa. i. 2, 3, 4.*

4. When we are not doing good, we are doing evil, *Ps. xxxvii. 27.*

USES.

1. Reproof to such as, instead of doing good, always do evil; such as,

1. Are ignorant of God.

2. Not acquainted with the Scripture, *2 Tim. iii. 16.*

3. Who never repented of their sins.

4. Who believe not in Christ, *John xv. 5.*

5. Who are not renewed by the Spirit, *Prov. xv. 8; xxi. 4, 27.*

2. Exhortation. Do good always.

Consider,

1. Good works carry their reward with them, *Ps. xix. 11.*

1. Hereby thou mayest be assured of God's favour to thee, *Isa. lxvi. 2.*

2. Thou wilt keep a good conscience, *Acts xxiv. 16.*

3. That all things shall work for thy good, *Rom. viii. 28.*

2. The evil of evil works.

1. They are the works of the Devil, *1 John iii. 8.*

Matt. xvi. 23. Acts v. 3.

2. They provoke the anger of God, *Isa.* iii. 8.
3. They cause all evil.
4. And bring the soul into the greatest torments,
2 Thess. i. 8.
3. How many obligations lie upon you to do good.
 1. Mercies, *Rom.* xii. 1.
 1. Temporal, *Isa.* i. 2, 3.
 2. Spiritual, *Matt.* xi. 21.
 2. Judgments, *Mic.* vi. 8, 9.
4. What promises are made to them that do well,
1 Tim. iv. 8. *Prov.* iii. 21, 22, 23. *Isa.* xliii. 1, 2.
5. That thou wilt be judged according to thy works,
1 Cor. v. 10.
6. That going about doing good will be an excellent evidence of true grace, *1 John* iii. 24.
7. That this is the work of Angels.
8. That it was the life of Christ.

MEANS.

1. Act true faith in Christ, *John* xv. 5.
2. Pray for the guidance of the Spirit, *John* xvi. 13.
3. Live above the temperature of thy body, *1 Cor.* ix. 27.
4. And above the allurements of the world, *1 John* ii. 15.
5. Live always as under the eye of God, *Ps.* cxxxix. 18.
6. Watch over thy heart, *Prov.* iv. 23.
7. Call thy actions every day to account.
Utor hac potestate, et quotidie apud me causam dico.—
Senec. [de Irâ. iii. 36.] *Totum diem mecum scrutor,*
facta ac dicta mea remetior.—Id. [ibid.]
8. Be always mindful of thy Christian calling.

ACTS XVI. 31.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved.

DOCTRINE.

They that believe on the Lord Jesus Christ, shall be saved.

I. Who is this *Christ*? One who is,

1. God.
2. Man.
3. God and man in one Person.

II. What is it to believe in this Christ?

1. To know Him, *1 Cor.* ii. 2. *John xvii.* 3.
2. Assent to Him, *John xi.* 27.
3. Rely upon Him, *Eph.* i. 12.
 1. For the pardon of your sins.
 2. The acceptance of your persons.
 3. The salvation of your souls.

III. How shall they that believe in Christ be saved?

1. From what?

1. From the guilt of sin, *Gal.* iii. 13.
2. The strength of sin, *Acts* iii. 26. *Matt.* i. 21.
3. The prevalency of Satan, *Heb.* ii. 14.
4. The wrath of God, *Eph.* ii. 3. *Rom.* v. 9.

2. To what?

1. Justification, *Rom.* v. 1.
2. Regeneration, *2 Cor.* v. 17.
3. Spiritual consolation, *2 Cor.* i. 5.
4. Eternal salvation, *John* iii. 16.

Consisting,

1. In our freedom from all evil.
2. In our enjoyment of all good.

As appears,

1. From the promises, *John* i. 12; iii. 15. *Acts* xiii. 39.
2. From the end of Christ's coming, *John* iii. 16.
3. From the nature of faith, *Heb.* xi. 1.

USES.**1. Instruction.**

Unbelievers will be damned.

2. Conviction.

1. You do not know Him ; for then you could not choose but

1. Admire Him, 1 *Tim.* iii. 16.

2. Love Him, *Eph.* vi. 24.

3. Think frequently of Him.

4. Make it your business to interest yourselves in Him.

2. If you do know, you do not assent to Him ; for, did you believe that He died for sin,

1. Would you live in it ?

2. Would you not repent of it ?

3. You do not rely upon Christ ; for,

1. What was it thou tookest the most comfort from, when last upon thy sick-bed ?

2. What is it thou now delightest thyself with in the midst of all thy troubles ? How seldom dost thou think of Christ ?

3. If thou truly believest, by resting upon Christ, how comest thou to live in so many sins, without mourning for them, and turning from them ? Is not every one that is in Christ a new creature ? 2 *Cor.* v. 17.

3. Examine thy faith in Christ.

1. By thy knowledge of Him.

2. Thy love to Him.

3. Thy longing after Him.

4. Thy performing duties according to His command.

5. Thy acting for Him, *Jam.* ii. 18.

4. Exhortation. Believe in Christ.

Consider,

1. How miserable thou wilt be without Him.

1. Satan always domineering over,

2. Thy sins always raging in,

3. God always frowning upon, thee, not only in time, but to eternity, *Ps.* vii. 11.

2. How happy thou wilt be with Him.

1. Thy sins pardoned.
2. Satan subdued.
3. Thy corruptions mortified.
4. Thy heart sanctified, *1 Cor. i. 2.*
5. God pleased, *Heb. xi. 5.*
6. Thy soul saved, *Rom. viii. 1.*

MEANS. By

1. Prayer, *Jam. i. 5.*
2. Reading.
3. Hearing, *Rom. x. 17.*
4. Meditation.
 1. Upon the insufficiency of all things else.
 2. The sufficiency of Christ.
 3. Christ's end in coming into the world.

ACTS xvii. 30.

And the times of this ignorance God winked at; but now commandeth all men every where to repent.

- I. **W**HAT was *the time of this ignorance?* Heathenish idolatry.
- II. How did God wink at this time? *Ἐπειδὼν.*
 1. Not as if He winked at their sins, or pardoned them, *Rom. ii. 12.*
 2. But God did not so respect those times as to send His Son then; or, 'He passed them over,' as the Syriac translates it. [ܐܲܰܰ] He permitted them to be times of ignorance.
- III. Why is it said, that He *now commandeth all men every where to repent?* did He not do it before? Yes, but
 1. Not so clearly.
 2. Not so universally.

OBSERVATION.

By the coming of Christ, all mankind is in a peculiar manner commanded and obliged to *repent*.

1. We are enjoined by the Gospel to repent, *Mark* i. 15. *Luke* xiii. 3.

2. What is evangelical repentance? It consists in,

1. Conviction.
2. Contrition.
3. Confession.

4. Conversion from sin, *Acts* iii. 19, 26.

Consisting in,

1. Hating sin, *Ps.* cxix. 128.
2. Resolving against it, *Ps.* xvii. 3; xxxix. 1.
3. Forsaking it, *Ezek.* xviii. 30.
4. Performing the contrary duties, *Isa.* i. 16, 17. *Acts* xxvi. 20.

3. What are those particular obligations which we have upon us *now* to repent?

1. God hath now shewn His greatest severity against sin.
2. Upon our repentance, we are in a capacity of salvation, *Acts* ii. 37.
3. The Gospel hath more clearly discovered to us eternal happiness and misery: happiness if we do; but misery if we do not, 2 *Tim.* i. 10.

USE.

Repent. Consider,

1. What a glorious God you have offended, *Job* xlvi. 5, 6.
2. What obligations lie upon you to repent, *Isa.* v. 4. *Rom.* ii. 4.
3. What dreadful punishments you have deserved.
4. What special notice God takes, whether you repent or no, *Jer.* viii. 6.
5. No sin but is damnable without repentance, no sin but is pardonable with it.

ACTS xvii. 31.

Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

I. GOD will judge the world.

1. What world?

1. Not the material,
2. Nor the spiritual, which is judged already, *Jude* 6.
2 Pet. ii. 4.
3. But the mixed world, mankind, *John* iii. 16. *1 Tim.* ii. 4. All men, *Matt.* xxv. 32. *2 Cor.* v. 10.

2. What is meant by judging the world?

1. All men shall appear personally before Him, *2 Cor.* v. 10.
2. Every man's life upon earth shall be reviewed and examined, what he hath, and what he hath not, done.
3. It will then be considered how each man's life hath agreed with, or been contrary to, the revealed will of God, *Jam.* ii. 12. *Rom.* ii. 14; for which end the books shall be opened, *Rev.* xx. 12.
 1. The book of God's word.
 2. Of His omniscience, *Mal.* iii. 16.
 3. Of men's consciences, *Jer.* xvii. 1.
4. Sentence will accordingly be passed upon every man; either,
 1. Of absolution, *Matt.* xxv. 34,
 2. Or of condemnation, *Matt.* xxv. 41.

II. He will judge the world in righteousness; that is,

1. Without respect of persons, *Rom.* ii. 11.
2. Exactly according to every man's life.

1. His thoughts, *1 Cor.* iv. 5. *2 Pet.* ii. 1.
2. Words, *Matt.* xii. 36.
3. Actions, *Eccles.* xii. 14.
4. Circumstances, *John* iii. 19. *Luke* xii. 46, 47. *Matt.* xi. 21, 22, 24.

3. In righteousness and faithfulness to His promises, *1 John* i. 9. *Ezek.* xviii. 30, 32. *Philip.* iii. 9.

III. He will judge the world by Christ, who then will sit as Judge, *John* v. 22, 27. *Rom.* xiv. 10. *Acts* x. 42. *2 Cor.* v. 10.

1. That so He may judge them which judged Him, *Matt.* xxvi. 64. *Philip.* ii. 9, 10, 11.
2. That so we may see our Judge, *John* v. 27. *Job* xix. 25, 26, 27.
3. That we may the more readily consent to what is done, seeing it is done by our own nature in Christ.

IV. The day when Christ shall judge the world is appointed.

1. There is a private judgment upon the day of a man's death, *Eccles.* xii. 7. *Heb.* ix. 27. *Luke* xvi. 22, 23; xxiii. 43. *Philip.* i. 23.
2. There will be a general judgment, which is here meant, the day appointed, *Rom.* ii. 5; "the great day," *Jude* 6; the "great and notable day of the Lord," *Acts* ii. 20; "the day of the Lord," *1 Thess.* v. 2, 4; "the day of Christ," *2 Thess.* ii. 2.

This day is known only to the Father, *Matt.* xxiv. 36.

V. God, having raised Christ from the dead, hath thereby given assurance unto all men that He will judge the world.

1. By Christ's resurrection we are assured that we shall rise again, *1 Cor.* xv. 12, 21, 22. *Rom.* viii. 11.

'Εκείνου γὰρ ἀναστάντος καὶ ἡμεῖς ἐλπίζομεν ἀναστήσεθαι.—*Theod.*

Κεφαλῆς ἀναστάσης καὶ ἡμεῖς ἡγέρθημεν.—*Chrysost.*

2. By our resurrection we are assured that we shall be judged, that being the end of the resurrection, *1 Thess.* i. 10. *Matt.* xxv. 31, 32.

USE.

Seeing God hath appointed a day wherein He will judge the world by Jesus Christ, we ought to repent; for,

1. Unless we repent, we shall then, most certainly, be cast and undone for ever, *2 Thess.* i. 8, 9, 10. *Matt.* xxv. 46. *Luke* xiii. 3.
 2. If we do repent, we shall then be absolved and crowned, *Matt.* xxv. 46. *2 Tim.* iv. 7, 8.
 3. This repentance must be now, immediately, *Ps.* xcv. 7, 8. *Matt* xxiv. 44. *Luke* xxi. 34, 35, 36.
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ACTS xxii. 20.

And when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

- I. **W**HAT is it properly to be a *martyr*? *Mάρτυς, testis*; one that, by suffering for it, bears witness to the truth.
 1. There must be suffering,
 1. In name, by reproach, *1 Cor.* iv. 12, 13.
 2. In estate, *Philip.* iii. 8.
 3. In health, *1 Cor.* iv. 11. *2 Cor.* xi. 24, 27.
 4. In liberty, *Heb.* xi. 36.
 5. In life, *Heb.* xi. 37, 38. *Acts* vii. 59.
 2. It must be for righteousness' sake, for the confession and in defence of the truth, *1 Pet.* iii. 14, 17; iv. 14, 15, 16. He that suffers for heresy or error is the devil's martyr, and not God's, *1 Pet.* ii. 19, 20.
Mater martyrii fides catholica.—Ambros. [Serm. lv. 4. tom. ii. p. 466, App.]
Causa facit martyrem.
 3. The end and intention must be right too; not for humour and faction, not out of vain-glory and ambition, but out of true love to God and His truth: otherwise a man may suffer much, and yet be no martyr, *1 Cor.* xiii. 3.

All these requisites of true martyrdom concurred in the death of our sovereign King Charles I.

1. He suffered much, too much,
2. In a good cause, in defence of the true Catholic Church, against the novel inventions both of Papists and Sectaries.
3. He could not possibly have any other design in suffering so cheerfully as He did, but only to bear witness to the truth of God.

II. How may a man be said to consent to the death or martyrdom of another, though he had no actual hand in it?

1. He that does not prevent it as far as he is able, or do what he can towards the preventing of it.
2. He that any ways encourageth or assisteth them that do it, *Acts vii. 58. Matt. xxvii. 22, 25.*
3. He that is not sorry or troubled for it when it is done, *Matt. xxvii. 39, 40, 41.*

USE.

Hence observe,

1. The happiness of this glorious saint and martyr.
Sæculi homines infeliciter felices sunt, martyres autem feliciter infelices erant. Erant enim ad tempus infelices, sed in æternum felices.—Aug. [in Ps. cxxvii. tom. iv. p. 1438, G.]

2. The misery that this nation is subject to, by reason of his death.

Abel's blood cried to heaven, *Gen iv. 10.*

The martyrs themselves cry in heaven, *Rev. vi. 9, 10.*

To prevent this,

1. Be liberal to the poor, *Dan. iv. 27.*
2. Be serious and constant in prayer and fasting, *Deut. xxi. 7, 8.*

ACTS XXIV. 16.

And herein do I exercise myself, to have always a conscience void of offence toward God and toward men.

DOCTRINE.

We ought to have a conscience void of offence towards God and man.

I. What is *conscience*?

1. For the name.

1. It is called "heart," 1 Sam. xxiv. 5. Eccles. vii. 22.

1 John iii. 21. רִוחַ, "Spirit," Prov. xviii. 14. 1 Cor. ii. 11.

2. "Conscience," συνείδησις, Tit. i. 15; which implies,

1. The knowledge that several have of the same thing, so God knows with us, Job xvi. 20: [lxx.] Συνίστως μου.

2. The knowledge that we have of several things, 1 Sam. xxiv. 5.

— — — *Hic murus aheneus esto,*

Nil conscire sibi. — Hor. [1 Epist. i. 60.]

1 Cor. iv. 4.

2. The thing. *Conscience* is a habit of the practical understanding, whereby the mind of man applies the knowledge it hath to its own particular actions, by discourse of reason.

1. It is a habit, because a kind of knowledge.

2. The subject, in the practical understanding of man.

3. The object, particular actions.

4. The act; it applies,

1. As a witness.

2. As a judge.

5. By discourse of reason, syllogistically, Matt. xxvii. 3.

1 Sam. xxiv. 5.

Conscience in the major, is *Lex*.

In the minor, *Testis*.

In the conclusion, *Judex*.

II. What are the several offices of the conscience ?

1. To apply general truths to ourselves, *2 Sam.* xii. 7. *Jer.* viii. 6.
2. To bear witness of, *Rom.* ii. 15.
 1. God's laws.
 2. Our actions.
3. To comfort us in our obedience, *Isa.* xxxviii. 3.
4. To accuse us of sin, *Rom.* ii. 15. *Rev.* xx. 12.
5. To judge, *Ps.* iv. 4.
 1. Our actions, *Rom.* xiv. 22, 23. *Lam.* iii. 40.
 2. Our persons, *1 Cor.* xi. 31.

III. What is it to have a conscience void of offence? *Ἄποστολος συνείδησιν.*

When our conscience cannot accuse us of doing any thing offensive to God or man.

1. Conscience is God's vicegerent in the soul.
2. Rightly enlightened, it dictates nothing but God's commands.
3. All God's commands concern Himself, or else our neighbour, *Matt.* xxii. 37, 38.
4. When we do what it commands, our conscience excuseth and comforteth us, *2 Cor.* i. 12.
5. It accuseth for nothing but sin.
6. Therefore, when we do nothing offensive to God or man, then our conscience is void of offence, *Acts* xxiii. 1.

IV. How must we carry ourselves towards God and man, so as to have a conscience void of offence to both?

1. To God.

1. Love Him, *Deut.* vi. 5.
2. Desire Him above all creatures, *Philip.* iii. 8.
3. Seek Him before all treasures, *Matt.* vi. 33.
4. Believe Him in all His assertions.
5. Fear Him above all powers, *Jer.* v. 22.
6. Trust on Him in all conditions, *Ps.* lxii. 8.

That He will either,

1. Prevent the afflictions you fear, *Ps.* xci. 5.
2. Support you under them, *2 Cor.* xii. 9.
3. Sanctify them to you, *Rom.* viii. 28..
4. Or remove them from you, *2 Pet.* ii. 9.

7. Rejoice in Him more than in all enjoyments, *Philip.* iv. 4. *Hab.* iii. 17, 18, 19.
8. Meditate on Him in all occasions, *Ps.* cxxxix. 18.
9. Pray to Him all your days, 1 *Thess.* v. 17.
10. Praise Him for all your mercies, 1 *Thess.* v. 18.
11. Perform all His commands, *Eccles.* xii. 13.
12. Aim at His glory in all your actions, 1 *Cor.* x. 31. *Rom.* xiv. 6.
 1. Because He made all things for Himself, *Prov.* xvi. 4.
 2. He is the end of all things, *Rev.* i. 8.
2. To man.
 1. To all.
 1. Love all, *Matt.* v. 44. *Heb.* x. 24.
 2. Pray for all, 1 *Tim.* ii. 1.
 3. Do good to all, *Gal.* vi. 10.
 4. Forgive all their wrongs and injuries which they do us, *Col.* iii. 13. *Luke* xi. 4.
 5. Be courteous to all, 1 *Pet.* ii. 17; iii. 8. *Rom.* xii. 10.
 6. Be just to all, *Mic.* vi. 8. 1 *Thess.* iv. 6.
 2. To good men.
 1. Love them above others, because they are,
 1. More wise, *Eph.* v. 15.
 2. More just,
 3. More lovely, *Col.* ii. 10. *Eph.* v. 26, 27.
 4. More honourable, than others, 1 *Sam.* ii. 30. *Prov.* xii. 26.
 2. Do good to them especially,
 1. By preventing their dangers.
 2. By comforting them under afflictions.
 3. By communicating to their necessities, 1 *John* iii. 17.
 3. To evil men.
 1. Pity their sad estate, *Cant.* viii. 8.
 2. Reprove them for their sins, *Lev.* xix. 17. *Matt.* xviii. 15.
 3. Use all means to win them to Christ.
 1. By shewing them good examples, *Matt.* v. 16. 1 *Pet.* iii. 1.

2. By praying for them.
 3. By wise counsel and advice.
- Consider, *Jam.* v. 19, 20.

USE.

Keep your consciences void of offence.

DIRECTIONS.

1. Get your conscience regulated by God's word, *Ps.* cxix. 105.
2. Directed by His Spirit, *Ps.* cxix. 133. *John* xvi. 13.
3. Well-grounded and settled, *Rom.* xiv. 5. *2 Pet.* i. 12.
4. Do nothing against conscience, *Rom.* xiv. 22, 23.
5. Do every thing out of conscience, *Rom.* xiii. 5.
6. Avoid secret as well as open sins, *1 John* iii. 20.
7. Choose the greatest sufferings, rather than do the least sin ; for,
 1. There is more real evil in the least sin.
 2. The least sin deserves greater sufferings.
8. Balk no duty.
 1. For fear, *Acts* iv. 18, 19.
 2. Favour, *John* xii. 43.
 3. Or interest.

MOTIVES.

1. A good conscience will be a comfort to us in the midst of all our troubles, *Prov.* xv. 15. *2 Cor.* i. 12.
2. An evil conscience will be a trouble to us in the midst of all our comforts, *Prov.* xviii. 14.
3. Unless we keep our conscience void of offence here, it will witness against us hereafter.
4. Be our tormenter for ever, *Mark* ix. 43, 44.
5. But a good conscience will be our eternal joy.

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